H. Hohensee

The Augustinian Concept of Authority

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SUPPLEMENT II

✣

THE AUGUSTINIAN CONCEPT OF *AUTHORITY*

Presented

by

H. HOHENSEE

Member of the Studiosa Societas for the Advancement of Augustine Studies
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FOREWORD

THE promise made in the initial publication of this series, *Preliminary Studies for the Interpretation of the Augustinian Concept of Providence* (FOLIA, Supplement I) is herewith fulfilled. With the improvement of economical conditions and the removal of other impediments the present work appears with the quotations from the work of St. Augustine which dispense with the immediate consultation of the ponderous tomes of Migne or the often inaccessible volumes of the *Vienna Corpus (Corpus Scriptorum Ecclesiasticorum Latinorum)*. As the compiler points out, the Anthology is NOT exhaustive but rather an incentive to further study and deeper understanding of the vast ramifications of the thought of the Bishop of Hippo. But it can now be stated that the original plan has seen its intial fulfillment, so far as the concept of *authority* is concerned. The Anthology of *Providence* and the accompanying Indexes should also be ready for publication in the foreseeable future. So the wish of the Studiosa Societas for the Advancement of Augustinian Studies "to put at the disposition of theologians, philosophers and classical scholars, teachers and students alike, an abundant source-material for the interpretation of Augustine's thought" is a fact so far as *authority* is concerned. Nowhere else, certainly not in any modern work, is source-material so readily accessible on this topic. That the execution of this plan has had to wait so long is in no way the fault of either Father J. B. Schoemann, S.J., nor, least of all, of Herr Hohensee. The magnificent hand-written manuscript was in the hands of the American Editor at least a full year ago. That manuscript itself, "a work of the Medieval scriptoria", as one observer said, deserved far prompter attention. Our public apologies are here extended. The impediments, that caused the delay, are, it is confidently expected, removed so that the rest of this golden catena of Augustinian Ideas That Have Dominated the West may find their way to the scholars and libraries who have already shown a lively interest in the thought of the Bishop of Hippo.

J. M.-F. M., S.J., Holy Cross College,
American Editor.

ACKNOWLEDGMENTS

It is a joy to put on record the financial and moral assistance received from the following benefactors without whom SUPPLEMENT II simply would not have been published: Very Rev. William A. Donaghy, S.J., Rector of Holy Cross College; Rev. Michael G. Pierce, S.J., Executive Assistant to the President.

The approval and encouragement of the Very Reverend Provincials of the New England and New York Provinces of the Society of Jesus, Very Reverend William E. FitzGerald, S.J., Very Reverend John J. McMahon, S.J., and Very Reverend Thomas E. Henneberry, S.J., were a stimulus to persistent and sustained work.

This occasion also demands this altogether inadequate mention of the initial help of numerous friends in the Hierarchy and the clergy. It was indispensable to begin the series, *Augustinian Ideas That Have Dominated the West.*

J. M.-F. M., S.J.,

Holy Cross College.

Permissu Superiorum:

THOMAS E. HENNEBERRY, S.J.,
Praep. Prov. Neo-Eboracensis.
die 12 Februarii, 1955.

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The Works of St. Augustine in Chronological Order

Inveniet fortasse, quomodo scribendo procederim, quisquis opuscula mea ordine, quo scripta sunt, legerit.
(Retractationes, Prologus 3)

(Catalogue of the certainly genuine writings of St. Augustine in the order of their composition. The findings [on the date of composition of St. Augustine's works] of B. Altaner, *Patrologia,* 2d ed., 1950, are accepted throughout. In the following the critical editions of such works as have appeared in the Corpus Vindobonense (CV) are indicated. The abbreviations of the titles of St. Augustine's works are those of the new edition of the *Vetus Latina* published by the Archabbey of Beuron, Freiburg, 1949, p. 50 f.)

Year	*Serial Number and Title*	*Migne P. L.*	*CV*	*Abbreviation*
386	(1) Contra Academicos	32, 905–958	63 (1922)	Ac
	(2) De beata vita	32, 959–976	63	vit
	(3) De ordine	32, 977–1020	63	ord
	(4) Soliloquia	32, 869-904		sol
387	(5) De immortalitate animae	32, 1021–1034		im
after 387	(6) De musica	32, 1081–1194		mus
387-389	(7) De moribus ecclesiae	32, 1309–1378		mor
388	(8) De quantitate animae	32, 1035–1080		qua
388/89	(9) De Genesi contra Manichaeos	34, 173–220		Gn Ma
388-395	(10) De libero arbitrio	32, 1221–1310		lib
	(11) De diversis quaestionibus	40, 11–100		q
ca 389	(12) De magistro	32, 1193–1220		mag
ca 390	(13) De vera religione	34, 121–172		rel
ca 391	(14) De utilitate credendi	42, 65–92	25 (1891)	cred
ca 392	(15) De duabus animabus	42, 93–112	25	2 an
392	(16) C. Fortunatum Manichaeum	42, 111–130	25	Fo
393	(17) De fide et symbolo	40, 181–196	41 (1900)	sy
393/94	(18) Psalmus contra partem Donati	43, 23–32	51 (1908)	ps-Do

Year	*Serial Number and Title*	*Migne P. L.*	*CV*	*Abbreviation*
393/94	(19) De Genesi ad litteram imp. 1.	34, 219–246	28.4 (1894)	Gn im
	(20) De sermone Domini in monte	34, 1229–1308		monte
394	(21) Contra Adimantum Manich.	42, 129–172	25	Ad
ca 394/95	(22) Epistulae ad Galatas expos.	35, 2105–2148		Gal
	(23) Ep. ad Romanos inchoata	35, 2087–2106		Rm in
	(24) Expos . . . ex ep. ad Romanos	35, 2063–2088		Rm
395	(25) De continentia	40, 349–372	41	cont
	(26) De mendacio	40, 487–518	41	men
396	(27) Ad Simplicianum	40, 101–148		q Si
396/97	(28) De agone christiano	40, 289–310	41	ag
	(29) De doctrina christiana 1-3,24	24, 15–122		do
396-416	(30) Enarrationes in Psalmos	36/37		Ps
397	(31) Contra ep. quam vocant fundamenti	42, 173–206	25	fu
397-400	(32) Confessiones	32, 659–868		cf
	(33) Contra Faustum	42, 207–518	25	Fau
398	(34) De actis cum Felice	42, 519–552	25	Fel
ca 399	(35) Quaestiones Evangeliorum	35, 1321–1364		q Ev
399	(36) De natura boni	42, 551–572	25	bo
	(37) Contra Secundinum Manichaeum	42, 571–602	25	Se
399-419	(38) De trinitate	42, 819–1098		tri
after 399	(39) De fide rerum quae non videntur (Sermo)	40, 171–180		fi
ca 400	(40) De consensu Evangelistarum	34, 1041–1230	43 (1904)	Ev
	(41) C. ep. Parmeniani	43, 33–108	51	Par
	(42) De opere monachorum	40, 547–582	41	mon
	(43) De catechizandis rudibus	40, 309–348		cat
	(44) Adnotationes in Job	34, 825–886	28,2	jb
400/01	(45) De baptismo	43, 107–244	51	ba
401	(46) De bono Coniugali	40, 373–796	41	conj
	(47) De sancta virginitate	40, 397–428	41	vg
401-405	(48) C. litteras Petiliani	43, 245–388	52	Pet
401-415	(49) De Genesi ad literam	34, 245–486	28,1	Gn li

Year	*Serial Number and Title*	*Migne P. L.*	*CV*	*Abbreviation*
ca 406	(50) Contra Cresconium grammaticum	43, 445–594	52	Cre
406-411	(51) De divinatione	40, 581–592	41	div
410	(52) De Urbis excidio	40, 715–724		urb
	(53) De unico baptismo	43, 595–614	53	un
411	(54) De peccatorum meritis	44, 109–200	60	pec
411-426	(55) De civitate Dei	41	40 (1899f)	ci
412	(56) Ad Donatistas	43, 651–690	53	Don
	(57) De spiritu et littera	44, 201–246	60 (1913)	sp
413	(58) Breviculus c. Donatum	43, 613–650	53	bre
	(59) De fide et operibus	40, 197–230	41 (1900)	op
413?	(60) In ep. Joannis	35, 1977–2062		1 Jo
413-415	(61) De natura et gratia	44, 247–290	60	na
413-418	(62) In Joannem	35, 1379–1976		Jo
414	(63) De bono viduitatis	40, 431–450	41	vid
415	(64) Ad Orosium c. Prisc. et Orig.	42, 669–678		Pri
415/16	(65) De perfectione iustitiae	44, 291–318	42	perf
417	(66) De gestis Pelagii	44, 319–360	42	gest
418	(67) Gesta cum Emerito	43, 697–706	53	Em
	(68) Sermo ad Caesarienses . . .	43, 689–698	53	Cae
	(69) De gratia Christi et de peccato orig.	44, 359–410	42	Chr
	(70) De patientia	40, 611–626	41	pat
418/19	(71) C. Sermonem Arianorum	42, 683–708		Ar
before 419	(72) Tractatus de 8 quaestionibus ex V. T. (Misc. Agost., Rome 1931/333-337)			q Vt
419	(73) Locutiones in Heptateuchum	34, 485–546	28,1	loc
	(74) Quaestiones in Heptateuchum	34, 547–824	28,2	Hept
419/20	(75) De nuptiis et concupiscentia	44, 413–474	42	nu
ca 420	(76) De coniugiis adulterinis	40, 451–486	41	adu
	(77) Contra mendacium	40, 517–548	41	c men

Year	*Serial Number and Title*	*Migne P. L.*	*CV*	*Abbreviation*
420/21	(78) De anima et eius origine	44, 475–548	60	an
421	(79) C. adversarium legis	42, 603–666		leg
	(80) Contra duas ep. Pelagianorum	44, 549–638	60	Pel
421/22	(81) C. Gaudentium	43, 707–752	53	Gau
422	(82) C. Julianum	44, 641–874		Jul
ca 423	(83) Enchiridion ad Laurentium	40, 231–290	41	ench
ca 424	(84) De cura pro mortuis	40, 591–610	41	cur
ca 425	(85) De VIII Dulciti quaestionibus	40, 147–170		q Du
426	(29) De doctrina christiana (3,25-4)	34, 15–122		do
426/27	(86) De gratia et libero arbitrio	44, 881–912		gr
	(87) De correptione et gratia	44, 915–946		corr
427	(89) Retractationes	32, 583–656	36 (1902)	re
ca 427	(88) Speculum	34, 887–1040	12	spe
427/28	(90) Collatio cum Maximino	42, 709–742		Max co
	(91) C. Maximinum	42, 743–814		Max
ca 428	(92) De haeresibus	42, 21–50		hae
428/29	(93) De praedestinatione	44, 959–992		prae
	(94) De dono perseverantiae	45, 993-1034		pers
429/30	(95) C. secundam Juliani imp.	45, 1049–1608		Jul im
–	(96) Adv. Judaeos	42, 51–64		Jud
–	(97) De utilitate ieiunii	40, 707–716		je
–	(98) Sermo de disciplina christiana	40, 669–678		disc
386-429	(99) Epistulae	33	34,1 (1895) 34,2 (1898) 44 (1904) 57 (1911) 58 (1923)	ep
	(100) Sermones	38/39		s

Alphabetical List of Abbreviations

Abbreviation	*Serial Number*	*Title*
Ac	(1)	Contra Academicos
Ad	(21)	Contra Adimantum Manichaeum
adu	(76)	De coniugiis adulterinis
ag	(28)	De agone christiano
an	(78)	De anima et eius origine
2 an	(15)	De duabus animabus
Ar	(71)	Contra sermonem Arianorum
ba	(45)	De baptismo
bo	(35)	De natura boni
bre	(58)	Breviculum
c men	(77)	Contra mendacium
Cae	(68)	Sermo ad Caesarienses
cat	(43)	De catechizandis rudibus
cf	(32)	Confessiones
Chr	(69)	De gratia Christi et de peccato orig.
ci	(55)	De civitate Dei
conj	(46)	De bono coniugali
cont	(25)	De continentia
corr	(87)	De correptione et gratia
Cre	(50)	Ad Cresconium grammaticum
cred	(14)	De utilitate credendi
cur	(84)	De cura pro mortuis gerenda
disc	(98)	Sermo de disciplina christiana
div	(51)	De divinatione
do	(29)	De doctrina christiana
Don	(56)	Ad Donatistas
Em	(67)	Gesta cum Emerito
ench	(83)	Enchiridion ad Laurentium
ep	(99)	Epistulae
Ev	(40)	De consensu Evangelistarum
Fau	(33)	Contra Faustum
Fel	(34)	De actis cum Felice Manichaeo
fi	(39)	De fide rerum quae non videntur
Fo	(16)	Contra Fortunatum Manichaeum
fu	(31)	Contra ep. quam vocant fundamenti
Gal	(22)	Expositio ep. ad Galatas
Gau	(81)	Contra Gaudentium
gest	(66)	De gestis Pelagii
Gn im	(19)	De genesi ad litteram opus imperfectum
Gn li	(49)	De Genesi ad litteram
Gn Ma	(9)	De Genesi contra Manichaeos
gr	(86)	De gratia et libero arbitrio
hae	(92)	De haeresibus
Hept	(74)	Quaestiones in Heptateuchum
im	(5)	De immortalitate animae

Abbreviation	*Serial Number*	*Title*
Jb	(44)	Adnotationes in Job
je	(97)	De utilitate ieiunii
Jo	(62)	In Joannem
1 Jo	(60)	In ep. Joannis
Jud	(96)	Adv. Judaeos
Jul	(82)	Contra Julianum
Jul im	(95)	Contra secundam Juliani responsionem imp.
Leg	(79)	Contra adversarium legis
lib	(10)	De libero arbitrio
loc	(73)	Locutiones in Heptateuchum
mag	(12)	De magistro
Max	(91)	Contra Maximinum
Max co	(90)	Collatio cum Maximino Ariano
men	(26)	De mendacio
mon	(42)	De opere monachorum
monte	(20)	De sermone Domini in monte
mor	(7)	De moribus ecclesiae
mus	(6)	De musica
na	(61)	De natura et gratia
nu	(75)	De nuptiis et concupiscentia
op	(59)	De fide et operibus
ord	(3)	De ordine
Par	(41)	Contra ep. Parmeniani
pat	(70)	De patientia
pec	(54)	De peccatorum meritis
Pel	(80)	Contra duas ep. Pelagianorum
perf	(65)	De perfectione iustitiae
pers	(94)	De dono perseverantiae
Pet	(48)	Contra litteras Petiliani
prae	(93)	De praedestinatione
Pri	(64)	Ad Orosium contra Priscillianistas et Origenistas
Ps	(30)	Ennarationes in Psalmos
ps Do	(18)	Psalmus contra partem Donati
q	(11)	De diversis quaestionibus
q Du	(85)	De VIII Dulciti quaestionibus
q Ev	(35)	Quaestiones Evangeliorum
q Si	(27)	Ad Simplicianum
q Vt	(72)	Tractatus de 8 quaestionibus ex Veteri Testamento
qua	(8)	De quantitate animae
re	(89)	Retractationes
rel	(13)	De vera religione
Rm	(24)	Expositio ex ep. ad Romanos
Rm in	(23)	Ep. ad Romanos inchoata expositio
s	(100)	Sermones
Se	(37)	Contra Secundinum Manichaeum
sol	(4)	Soliloquia
sp	(57)	De spiritu et littera

Abbreviation	*Serial Number*	*Title*
spe	(88)	Speculum
sy	(17)	De fide et symbolo
tri	(38)	De trinitate
un	(53)	De unico baptismo
urb	(52)	De Urbis excidio
vg	(47)	De sancta virginitate
vid	(63)	De bono viduitatis
vit	(2)	De beata vita

Enquiries about forthcoming indices on other key Augustinian concepts may be addressed to: Mr. Robert F. Moroney, 2180 Ryer Avenue, New York 57, N. Y., or to: Rev. Joseph M.-F. Marique, S.J., Holy Cross College, Worcester, Mass.

1164 passages are listed in the following REFERENCE LISTS. The word *auctoritas* occurs in these cases:

	nom.	gen.	dat.	acc.	abl.	
sing.	264	107	68	220	459	1118
plu.	2	1	8	6	29	46
					Total:	1164

REFERENCE LIST OF THE WORD *AUCTORITAS*

N. The plural is indicated by an apostrophe (').

Passages in which our author quotes another are indicated by an asterisk (*).

Passages excerpted under AN ANTHOLOGY OF AUCTORITAS IN ST. AUGUSTINE are underscored (———).

De auctoritatis interpretatione Augustiniana *

a) auctoritas generalis

(1) Ac 2 : 8, 20 (32, 928).
3 : 20, 43 (957).

(3) ord 2 : 5, 16 (32, 1002). 9, 26 (1007 sexies). 9, 27 (1007). 10, 29 (1009).

(6) mus 5 : 5, 10 (32, 1152 bis).

(7) mor 1 : 2, 3 (32, 1311 ter, 1312). 21, 38 (1328). 29, 61 (1335).

(8) qua : 7, 12 (32, 1041 bis, 1042).

(11) q : 31, 1 (40, 21*). 31, 3 (22*).

(13) rel : 10, 20 (34, 131). 24, 45 (141 quater). 25, 46 (142 bis). 29, 52 (145). 50, 99 (166).

(14) cred : 11, 25 (42, 83 bis, 84). 16, 34 (89 bis).

(26) men : 10, 17 (40, 500).

(33) Fau : 13, 6 (42, 284). 32, 19 (508 bis).

(38) tri 9 : 1, 1 (42, 961).
14 : 8, 11 (1045).

(39) fi : 5, 8 (40, 178).

(45) ba 3 : 3, 5 (43, 142).

(89) re 1 : 14, 3 (32, 606).

(95) Jul im 2 : 16 (45, 1148*). 236 (1247*).
3 : 24 (1256*).

(99) ep : 147, 3 (33, 600).

b) auctoritas divina

Ubi attributionem "divina" vel iuxta vel prope repperi, interpunxi semicolo;

(1) Ac 3 : 19, 42 (32, 956); 20, 43 (957);

(2) vit : 1, 4 (32, 961); 4, 34 (975);

(3) ord 2 : 9, 27 (32, 1007; 1008).

(6) mus 6 : 14, 43 (1186); 16, 52 (32, 1190). 17, 59 (1194).

(7) mor 1 : 7, 11 (32, 1315). 9, 14 (1316). 10, 16 (1317 bis). 14, 24 (1321); 21, 39 (1328 bis). 23, 42 (1329'). 24, 44 (1330). 25, 47 (1331). 31, 67 (1338); 33, 70 (1340).
2 : 14, 35 (1360). 17, 55 (1368, 1369).

(8) qua : 33, 73 (32, 1075).

(9) Gn Ma 2 : 2, 3 (34, 197).

(10) lib 1 : 3, 6 (32, 1224). 3, 7 (1225); 4, 10 (1226).
2 : 1, 1 (1241 bis). 2, 5 (1243).
3 : 18, 51 (1295'); 21, 60 (1300 ter; 1301). 23, 67 (1304).

* The help of Miss Mariemmi G. Wanek, in preparing these indices, is gratefully appreciated.

(11) q : 36, 1 (40, 25); 53, 1 (35); 61, 7 (52). 68, 1 (70); 69, 1 (74). 81, 1 (96 bis);

(12) mag : 5, 14 (32, 1202). 14, 46 (1220);

(13) rel : 4, 7 (34, 126). 8, 14 (129).

(14) cred : 1, 2 (42, 66 bis). 8, 20 (79 bis); 14, 32 (88 bis). 15, 33 (88, 89). 16, 34 (89 bis, 90 ter); 17, 35 (91 bis);

(15) 2 an : 7, 9 (42, 100). 12, 18 (107).

(16) Fo : 19 (42, 121*). 20 (122 bis*).

(17) sy : 1, 1 (40, 181 bis). 8, 15 (189).

(19) Gn im : 1, 1 (34, 220); 16, 62 (246).

(20) monte 1 : 3, 10 (34, 1233); 11, 32 (1245 bis); 16, 50 (1254'); 19, 61 (1261). 20, 68 (1264);
2 : 7, 26 (1280). 19, 65 (1299).

(21) Ad : 15, 1 (42, 152 bis); 16, 1 (155). 17, 1 (158). 17, 5 (161 bis);

(22) Gal : 1 (35, 2107). 2 (2108). 35 (2130). 42 (2135).

(23) Rm im : 15 (35, 2099).

(26) men : 5, 6 (40, 491); 5, 7 (492). 5, 8 (493). 8, 11 (496). 15, 26 (506'); 17, 36 (511). 19, 40 (515). 20, 41 (515). 21, 43 (518).

(29) do 1 : 37, 41 (34, 35);
2 : 7, 10 (39). 8, 12 (40 ter). 8, 13 (41 bis). 15, 22 (46 ter). 28, 42 (55). 40, 60 (63).
3 : 2, 2 (65). 10, 15 (71). 14, 22 (74).
4 : 3, 4 (90). 6, 9 (92; 93);

(30) Ps : 3, 7 (36, 75, 76). 8, 5 (111). 10, 2 (131). 33, 1 (302). 40, 1 (453); 67, 23 (827). 67, 25 (829). 67, 41 (838). 69, 2 (866). 71, 7 (905). 72, 21 (923 bis, 924). 77, 28 (1002).
81, 5 (37, 1049 bis). 86, 4 (1103). 87, 10 (1115); 103, 1 (1341, 1342; 1346). 103, 2 (1353 bis; 1355). 103, 3 (1363). 113, 1 (1478). 118, 2 (1506). 118, 22 (1563). 119, 4 (1600 bis). 140, 15 (1825). 140, 19 (1828). 143, 1 (1856). 150, 2 (1961).

(31) fu : 4, 5 (42, 175). 5, 6 (176 bis, 177). 8, 9 (178). 9, 10 (180 bis). 14, 18 (184).

(32) cf 5 : 5, 9 (32, 710).
6 : 4, 6 (722). 5, 7 (723). 5, 8 (723 ter). 11, 19 (729).
7 : 7, 11 (739). 19, 25 (746);
12 : 16, 23 (834). 28, 38 (841). 31, 42 (844).
13 : 15, 16 (851; 852 bis); 20, 26 (856). 23, 33 (859). 23, 34 (860). 34, 49 (866, 867).

(33) Fau : 3, 2 (42, 214 bis). 5, 7 (224). 6, 2 (228). 6, 5 (231). 6, 7 (234). 7, 9 (238). 8, 2 (240). 10, 3 (244). 11, 2 (245). 11, 5 (249 ter). 11, 6 (249). 11, 8 (254). 12, 2 (254 bis). 12, 3 (255). 12, 6 (256). 12, 37 (273). 12, 39 (274);

13, 3 (282). 13, 5 (283 quater). 13, 6 (284). 13, 7 (285). 13, 15 (291). 16, 10 (320). 16, 11 (321). 16, 12 (322). 16, 13 (323). 16, 14 (324). 16, 21 (329 bis). 16, 24 (331). 16, 26 (334). 17, 3 (341 ter). 18, 7 (348). 19, 7 (351). 19, 29 (368); 21, 6 (392). 22, 3 (402). 22, 15 (408). 22, 60 (438). 22, 66 (441); 22, 67 (443); 22, 73 (447); 22, 79 (452). 22, 96 (464); 23, 5 (469); 23, 6 (469); 23, 9 (471). 23, 10 (472). 24, 1 (473*). 26, 3 (480). 28, 3 (486). 28, 4 (486, 487 ter). 29, 3 (489 bis). 32, 9 (502).

32, 14 (504). 32, 16 (506 bis). 32, 17 (507). 32, 19 (508 ter, 509). 32, 21 (509, 510). 32, 22 (510). 33, 6 (514). 33, 9 (517).

(34) Fel : 1, 12 (42, 527).

(35) q Ev 1 : 38 (35, 1330).
2 : 2 (1333).

(36) bo : 24 (42, 558);

(38) tri 1 : 2, 4 (42, 822). 4, 6 (823');
3 : 1, 5 (871'); 7, 12 (875). 10, 21 (881). 10, 22 (882); 10, 26 (885). 10, 27 (886);
4 : 5, 9 (894). 6, 10 (895); 17, 23 (903).
5 : 9, 10 (918).
8 : 8, 12 (958).
9 : 1, 1 (961).
12 : 7, 12 (1004). 12, 17 (1007). 12, 19 (1008);
13 : 9, 12 (1023);
14 : 1, 1 (1036).
15 : 1, 1 (1057); 4, 6 (1061); 19, 34 (1084);

(40) Ev 1 : 1, 1 (34, 1041'); 1, 2 (1043 bis); 8, 13 (1048). 20, 28 1054).
2 : 12, 28 (1090, 1091 ter). 21, 51 (1102). 21, 52 (1102). 39, 86 (1119). 62, 121 (1136). 66, 128 (1139).
3 : 7, 30 (1175). 7, 31 (1176). 13, 43 (1185). 13, 48 (1188).
4 : 8, 9 (1222). 10, 20 (1228).

(41) Par 1 : 2, 2 (43, 35). 10, 16 (45).
2 : 13, 30 (72).

(42) mon : 13, 14 (40, 560). 31, 39 (578).

(43) cat : 4, 8 (40, 315); 8, 12 (319 ter).

(44) Jb : 5 (34, 830). 8 (833). 30 (858, 859). 37 (868, 870 bis); 38 (873, 876 ter); 39 (880, 881').

(45) ba 1 : 11, 17 (43, 119).
2 : 3, 4 (128, 129). 4, 5 (129 bis). 9, 14 (135). 14, 19 (138).
3 : 4, 6 (142). 10, 14 (144 bis).
4 : 6, 8 (159). 22, 29 (174). 24, 31 (174 bis);
5 : 23, 33 (193). 27, 38 (196).
6 : 1, 1 (197). 2, 3 (199). 13, 20 (206*). 13, 21 (206). 40, 77 (221*);
7 : 1, 1 (225). 20, 39 (232). 53, 102 (243).

(46) conj : 23, 29 (40, 393).

(47) vg : 17, 17 (40, 404). 19, 19 (405). 21, 21 (406 bis); 45, 46 (423). 56, 57 (428).

(48) Pet 2 : 32, 75 (43, 285). 79, 175 (313*). 79, 176 (313 bis). 101, 232 (338).

(49) Gn li 1 : 19, 39 (34, 261).
2 : 1, 4 (264). 5, 9 (267). 9, 21 (271); 16, 33 (277). 18, 38 (280).
3 : 2, 2 (280).
4 : 11, 21 (303). 14, 25 (306).
5 : 12, 28 (331); 22, 43 (337).
7 : 1, 1 (355). 24, 35 (368).
8 : 1, 4 (373). 2, 5 (374). 7, 13 (378). 27, 50 (392).
9 : 4, 8 (396); 12, 22 (401 bis).
10 : 3, 6 (411); 5, 8 (411). 16, 29 (420).
11 : 12, 16 (435).
12 : 33, 62 (481);

(50) Cre 1 : 11, 14 (43, 454). 31, 37 (465 bis). 32, 38 (465). 32, 39 (466). 33, 39 (466).
2 : 9, 11 (473); 31, 39 (489; 490). 32, 40 (490 bis);
3 : 26, 29 (510). 73, 85 (542). 74, 86 (543).
4 : 2, 2 (548). 6, 7 (552).

(54) pec 1 : 9, 10 (44, 115). 10, 11 (115). 21, 29 (125*). 22, 23 (128). 26, 39 (131). 27, 50 (137). 33, 62 (145). 34, 64 (147).
2 : 35, 57 (184). 36, 58 (185); 36, 59 (186);
3 : 2, 2 (187). 4, 8 (190); 7, 14 (194 bis).

(55) ci 1 : 13 (41, 27'). 19 (34); 21 (35); 24 (37). 26 (39);
2 : 8 (53); 14 (59); 25 (73);
4 : 1 (112);
6 : 11 (192 bis);
10 : 31 (312); 32 (315).
11 : 1 (317); 3 (318). 9 (324). 13 (330). 23 (336). 31 (345');
12 : 9 (357); 10 (359); 12 (359').
13 : 2 (377);
14 : 2 (405). 6 (410). 8 (412).
15 : 1 (437). 2 (439). 9 (447'); 11 (450 bis). 14 (455). 23 (470 bis, 471).
16 : 11 (491). 16 (496). 23 (500).
17 : 20 (554 bis). 24 (560 bis).
18 : 11 (568); 37 (597 bis). 38 (598 quater); 40 (600); 41 (600); 42 (603); 43 (604); 44 (605 bis); 45 (606). 47 (610). 53 (617).
19 : 1 (621);
21 : 27 (752).
22 : 4 (754). 29 (800 bis).

(56) Don : 29, 50 (43, 683); 30, 52 (684).

(58) bre 3 : 2, 2 (43, 622); 16, 28 (641). 16, 29 (641).

(59) op : 4, 5 (40, 200);

(60) 1 Jo : 7, 5 (35, 2031).
(61) na : 67, 81 (44, 287');
(62) Jo : 4, 3 (35, 1407). 5, 3 (1415). 31, 4 (1638). 40, 6 (1689). 96, 2 (1874 bis). 96, 3 (1875). 112, 1 (1930). 113, 3 (1934). 117, 1 (1944).
(63) vid : 8, 11 (40, 437). 12, 15 (440).
(64) Pri : 9, 12 (42, 676 bis).
(65) perf : 11, 23 (44, 304*).
(66) gest : 5, 13 (44, 327*). 5, 14 (327, 328). 34, 59 (354).
(69) Chr 1 : 43, 47 (44, 381).
2 : 36, 41 (405); 40, 45 (408). 41, 48 (410).
(71) Ar : 4, 4 (42, 686). 11, 9 (691*). 18, 9 (696).
(73) loc : 2 Ex 6, 4 (34, 505).
(74) Hept 1 : 91 (34, 571); 145 (587). 169 (595 ter). 172 (596).
2 : 1 (597 bis); 64 (618). 77 (624). 92 (630).
4 : 16 (724); 42 (738 bis);
6 : 19 (784).
7 : 33 (803). 36 (803). 49 (813);
(75) nu 2 : 1, 1 (44, 437); 13, 27 (451*). 29, 51 (466').
(78) an 1 : 13,16 (44,484); 14,17 (484); 14,20 (486); 19,34 (494);
2 : 12, 16 (505). 12, 17 (505).
3 : 12, 18 (520).
(79) leg 2 : 2, 3 (42, 638). 2, 5 (641). 2, 6 (642). 4, 13 (646 bis). 7, 27 (653).
(80) Pel 1 : 15, 29 (44, 564*). 20, 38 (568);
2 : 3, 5 (575). 7, 15 (581).
3 : 4, 12 (595). 9, 25 (608); 10, 26 (608).
4 : 10, 28 (630);
(81) Gau 1 : 15, 16 (43, 713). 31, 37 (729).
(82) Jul 1 : 7, 29 (44, 661 bis*, 661). 8, 39 (668);
2 : 3, 5 (675). 9, 31 (694 quater). 10, 37 (700).
3 : 1, 1 (701). 18, 35 (720*).
6 : 4, 8 (825'); 7, 19 [834]; 11, 36 (842). 22, 69 (865).
(83) ench : 78, 21 (40, 269).
(84) cur : 1, 3 (40, 593). 3, 5 (595').
(87) corr: : 1, 1 (44, 917);
(88) spe : pr (34, 887).
(89) re 1 : 9, 1 (32, 595); 9, 5 (597'); 11, 4 (602);
2 : 4, 2 (631). 16, 1 (637'); 20, 1 (638).
(90) Max co : 4 (42, 711*); 15, 2 (724*); 15, 3 (724*). 15, 9 (728*); 15, 13 (730*); 15, 18 (735*);
(91) Max : 1, 8 (42, 750*); 1, 12 (753); 2, 14 (772', 772 bis, 775).
(92) hae : pr (42, 22*).
(93) prae : 9, 17 (44, 973; 973'); 13, 25 (979). 14, 27 (980);
(94) pers : 11, 26 (45, 1008 bis); 17, 43 (1019); 17, 47 (1022').

(95) Jul im 1 : 3 (45, 1052'*). 43 (1066*). 133 (1132*). 134 (1134*).
2 : 11 (1146*). 25 (1151*). 82 (1175*). 117 (1191 bis*). 173 (1216*). 208 (1230*). 236 (1247').
3 : 13 (1253*). 15 (1253*; 1253); 20 (1255*); 31 (1259*). 34 (1261*). 36 (1263*). 38 (1265). 39 (1266*). 40 (1266*). 42 (1267*). 75 (1279'*, 1279). 137 (1302). 177 (1320*). 185 (1324*). 202 (1336);
4 : 1 (1339); 44 (1364). 56 (1372). 67 (1377*). 123 (1420). 129 (1426). 135 (1429*). 136 (1430*, 1430 bis);
5 : 25 (1462*). 62 (1498*).
6 : 7 (1512); 13 (1524); 16 (1535 bis*; 1536; 1537 bis);

(96) Jud : 1, 2 (42, 52). 3, 4 (53). 5, 6 (54) 7, 9 (57). 8, 11 (59);

(99) ep : 22, 1 (33, 91, 92); 23, 7 (98'); 28, 2 (112 bis). 28, 3 (112, 113', 113 bis); 29, 6 (117); 29, 9 (118). 40, 3 (155). 40,6 (157). 43,3 (163). 43,5 (167). 43,6 (168). 43,7 (169). 43,8 (171).43,9 (173).44,2 (175').44,4 (178).52,3 (194). 54, 1 (200). 54, 2 (200 bis). 54, 3 (201 bis). 54, 5 (202); 55, 14 (217 bis); 55, 19 (221'). 64, 2 (233). 71, 2 (242'). 71, 4 (243). 82, 2 (277, 278 bis; 279); 82, 4 (291) 89, 6 (312'). 89,7 (312'); 93,10 (338,339,340). 102,10 (374); 102, 14 (376); 102, 15 (376'). 102, 21 (379); 118, 3 (441); 118, 5 (447, 448 quater). 120, 1 (453*, 453). 120, 3 (459). 129, 3 (491). 137, 3 (521). 137, 4 (524); 137, 5 (524); 138, 2 (529 bis); 138, 3 (533 bis). 140, 5 (543). 143, 7 (588 bis); 143, 8 (589). 143, 11 (590 bis). 147 pr (598 ter; 599). 147, 5 (601 bis; 602 bis). 147, 16 (614, 615); 147, 17 (615); 147, 19 (618 bis'). 147, 23 (622). 149, 1 (634). 164, 2 (710). 164, 3 (711, 711'); 164, 5 (715). 167, 3 (738). 175, 2 (761). 176, 5 (764 bis). 177, 15 (770 bis). 184, 2 (790). 185, 1 (793). 186, 1 (816, 817). 186, 8 (826). 186, 9 (828, 829). 190, 3 (859). 194, 7 (885). 194, 10 (889); 199, 2 (906). 202, 4 (932, 933'*, 933', 933). 204, 6 (941'). 228, 5 (1015); 232, 4 (1028). 237, 4 (1035); 237, 9 (1038); 238, 1 (1040); 250 fr (1068). 263, 1 (1082);

(100) s : 2, 4 (38, 30). 9, 1 (75'); 12, 2 (100). 12, 8 (104); 41, 3 (248); 48,4 (318).48,5 (319); 51,3 (335 bis).51,10 (342). 51, 18 (349); 71, 12 (454). 145, 3 (792). 153, 3 (827 ter). 153, 10 (831). 164, 2 (896). 203, 1 (1035). 212, 1 (1058). 235,1 (1118). 256,4 (1226); 294,1 (1336). 294,2 (1336). 294, 5 (1338). 294, 7 (1339; 1340 ter). 294, 16 (1345). 294, 17 (1346). 294, 18 (1346). 294, 21 (1348). 311, 5 (1415). 322 (1444); 324 (1446); 326 (1450 bis).
351, 2 (39, 1537). 352, 1 (1550); 358, 5 (1589). 361, 3 (1600). 361, 13 (1606). 361, 14 (1606). 362, 15 (1623). 362, 16 (1624). 362, 22 (1628 bis). 363, 1 (1634). 364, 3 [1641];

(100a) t : Denis 25, 5 (Morin 160 bis). Frangipane 1, 15 (M 181). Mai 95, 1 (M 341). Guelferb. 7, 1 (M 462). Morin 10, 2 (M 624).

c) auctoritas humana

Ubi attributionem "humana" vel iuxta vel prope repperi, interpunxi semicolo.

(1) Ac 1 : 3, 7 (32, 909). 3, 9 (910). 9, 24 (918).
2 : 6, 14 (926). 10, 24 (930). 13, 30 (934).
3 : 7, 14 (941). 18, 41 (956).

(2) vit : 2, 15 (32, 967).

(3) ord 2 : 7, 22 (31, 1005). 9, 27 (1008); 10, 28 (1008).

(4) sol 1 : 11, 18 (32, 879).

(6) mus 2 : 1, 1 (32, 1099 bis, 1100). 2, 2 (1101). 7, 14 (1107, 1108). 11, 21 (1111, 1112).
3 : 2, 3 (1116). 3, 4 (1117 bis). 3, 5 (1118).
4 : 16, 31 (1144 bis).
5 : 1, 1 (1147 bis). 5, 10 (1152).

(7) mor 1 : 29, 61 (32, 1336).
2 : 19, 72 (1375). 20, 74 (1376).

(8) qua : 23, 41 (32, 1059).

(12) mag : 5, 15 (32, 1203 bis', 1203 bis). 9, 28 (1211).

(13) rel : 3, 3 (34, 124). 25, 47 (142); 26, 49 (143);

(14) cred : 3,7 (42,69). 7,16 (76 bis). 12,26 (84). 14,31 (87 bis,88).

(20) monte 1 : 20, 65 (34, 1263). 20, 66 (1263).

(22) Gal : 1 (35, 2107).

(26) men : 5, 9 (40, 494). 17, 34 (510).

(29) do 2 : 11, 16 (34, 42). 13, 19 (44 bis). 25, 39 (54).
4 : 8, 22 (99).

(30) Ps : 3, 7 (36, 75). 36, 2 (376*, 379*). 64, 6 (777 bis). 71, 5 (904). 71, 12 (909).
101, 1 (37, 1299). 113, 2 (1483). 118, 4 (1509). 118, 22 (1565). 140, 19 (1828).

(32) cf 1 : 6, 10 (32, 665'). 8, 13 (667); 16, 25 (672).
4 : 3, 6 (696).
5 : 5, 8 (709).
6 : 14, 24 (731).
8 : 4, 9 (752, 753).
9 : 8, 17 (771).
13 : 22, 32 (858). 34, 49 (867);

(33) Fau: : 11, 2 (42, 245). 11, 4 (248 bis). 11, 5 (248, 249). 13, 4 (283 bis). 13, 5 (283). 13, 15 (290). 19, 22 (361). 22, 56 (436). 22, 75 (448). 23, 9 (471, 472). 27, 2 (486). 32, 19 (509). 32, 22 (510). 33, 6 (514 bis).

(34) Fel : 2, 6 (42, 539).

(36) bo : 47 (42, 570).
(38) tri 1 : 6, 13 (42, 828).
6 : 3, 5 (927). 10, 11 (931).
(40) Ev 1 : 10, 15 (34, 1049). 14, 22 (1052).
3 : 8, 35 (1179).
4 : 8, 9 (1222).
(44) Jb : 29 (34, 856). 36 (866). 38 (876 bis).
(45) ba 1 : 1, 1 (43, 109 bis). 18, 28 (124). 19, 29 (126).
2 : 1, 1 (125). 1, 2 (126, 127). 3, 4 (128). 7, 12 (133, 134). 8, 13 (134 bis). 10, 15 (136).
3 : 1, 1 (139). 12, 17 (145).
4 : 6, 8 (159).
5 : 28, 39 (198).
7 : 1, 1 (223).
(48) Pet 2 : 92, 205 (43, 327).
3 : 4, 5 (350).
(50) Cre 1 : 3, 4 (43, 449*); 4, 6 (449).
2 : 32, 40 (490).
(51) div : 6, 10 (40, 587).
(54) pec 3 : 6, 12 (193).
(55) ci 1 : 23 (41, 36). 26 (39). 31 (44 bis).
2 : 7 (53). 8 (53). 9 (54). 10 (55). 16 (60). 19 (64). 25 (74).
3 : 18 (98).
4 : 1 (111, 112 bis). 30 (136).
5 : 8 (148).
7 : 24 (214).
10 : 11 (290). 16 (294). 32 (312).
11 : 5 (321).
12 : 10 (358). 18 (368).
15 : 13 (452). 23 (470).
18 : 38 (598). 40 (600). 43 (603).
20 : 14 (697).
22 : 8 (760), 761, 762).
(56) Don : 29, 50 (43, 683 bis). 34, 57 (687).
(58) bre 3 : 8, 11 (43, 629, 630). 10, 20 (635).
(59) op : 20, 36 (40, 221).
(63) vid : 13, 16 (40, 440).
(66) gest : 34, 59 (44, 354).
(69) Chr 2 : 23, 26 (44, 397*).
(74) Hept 1 : 44 (34, 560 bis).
4 : 59 (745, 746 bis).
(78) an 2 : 11, 15 (44, 504).
(79) leg 1 : 13, 17 (42, 612).
(80) Pel 4 : 8, 20 (44, 623).
(81) Gau 1 : 31, 38 (43, 730).

(82) Jul 1 : 3, 7 (44, 644). 5, 16 (650). 6, 26 (658).
2 : 2, 4 (675). 4, 8 (678).
4 : 16, 79 (779*).
5 : 1, 4 (783*).

(85) q Du : 3, 3 (40, 160).

(87) corr : 1, 1 (44, 917);

(89) re 1 : 23, 1 (32, 620).
2 : 18, 1 (637).

(90) Max co : 4 (42, 711). 11 (715*). 15, 2 (724*).

(91) Max : 2, 14 (42, 772).

(92) hae : 1 (42, 25). 70 (44).

(95) Jul im 1 : 2 (45, 1051*). 7 (1053*). 25 (1061*).
2 : 122 (1193*). 190 (1224*).
3 : 154 (1310*).
4 : 37 (1356*). 108 (1403*). 112 (1405*). 113 (1407').
5 : 2 (1433*). 4 (1434*). 23 (1458*).

(99) ep : 1, 1 (33, 61). 17, 3 (84 bis). 22, 1 (92). 26, 4 (106). 40, 4 (156). 82, 2 (278). 82, 3 (286). 89, 3 (310 bis). 91, 4 (315 bis). 91, 8 (316). 93, 10 (339 bis, 340). 104, 1 (389). 104, 4 (395). 108, 3 (410). 110, 6 (421). 118, 3 (439, 440, 441). 118, 5 (448). 129, 4 (492). 138, 1 (526). 143, 3 (586). 147 pr (597). 147, 23 (621). 149, 1 (633). 149, 2 (642). 167, 2 (735'). 170, 10 (750). 185, 1 (793). 185, 7 (806 bis). 193, 4 (873). 202, 3 (932). 202, 6 (935). 204, 5 (940). 204, 6 (941). 211, 14 (964). 262, 8 (1080). 265, 3 (1086).

(100) s : 51, 10 (38, 342). 51, 20 (351). 88, 14 (546). 133, 2 (738). 133, 5 (739). 326 (1450). 359, 8 (39, 1596).

Once more it is a pleasure to put on record our gratitude to the Paulist Press for work done with care and dispatch. However, it would be a minor "miracle" if even their expertness rose superior to the frailties of humanity. If any *errata* occur, our thanks to those who point them out.

B. AN ANTHOLOGY

(arranged by subject, not chronologically)

a) Auctoritas generalis

Ac 3, 20, 43 (32, 957):

Nulli . . . dubium est gemino pondere nos impelli ad discendum, auctoritatis atque rationis. Mihi autem certum est nusquam prorsus a Christi auctoritate discedere; non enim reperio valentiorem. Quod autem subtilissima ratione persequendum est. Ita enim iam sum affectus, ut quid sit verum non credendo solum, sed etiam intellegendo apprehendere impatienter desiderem.

Ac 3, 19, 42 (32, 956):

(Germanae philosophiae) animas multiformibus erroris tenebris caecatas et altissimis a corpore sordibus oblitas numquam ista ratio subtilissima revocaret, nisi summus Deus populari quadam clementia divini intellectus auctoritatem usque ad ipsum corpus humanum declinaret atque submitteret.

vit 1, 4 (32, 961):

Lectis autem Platonis paucissimis libris, cuius te esse studiosissimum accepi, collataque cum eis quantum potui etiam illorum auctoritate, qui divina mysteria tradiderunt, sic exarsi, ut omnes illas vellem ancoras rumpere, nisi me nonnullorum hominum existimatio commoveret.

ord 2, 5, 16 (32, 1002):

Duplex enim est via quam sequimur, cum rerum nos obscuritas movet, aut rationem aut certe auctoritatem. Philosophia rationem promittit et vix paucissimos liberat, quos tamen non modo non contemnere illa mysteria, sed sola intellegere ut intellegenda sunt cogit. Nullumque aliud habet negotium, quae vera et ut ita dicam germana philosophia est, quam ut doceat, quod sit omnium rerum principium sine principio. . . . Quem unum Deum . . . docent veneranda mysteria, quae fide sincera et inconcussa populos liberant.

ord 2, 1, 26 (32, 1007):

Ad discendum . . . necessario dupliciter ducimur, auctoritate atque ratione. Tempore auctoritas, re autem ratio prior est. Aliud est enim quod in agendo anteponitur, aliud quod pluris in appetendo aestimatur. Itaque quamquam bonorum auctoritas imperitae multitudini videatur esse salubrior, ratio vero aptior eruditis, tamen, quia nullus hominum nisi ex imperito peritus fit, nullus autem imperitus novit, qualem se debeat praebere docentibus et quali vita esse docilis possit, evenit, ut omnibus bona magna et occulta discere cupientibus non aperiat nisi auctoritas ianuam. Quam quisque ingressus sine ulla dubitatione vitae optimae praecepta sectatur, per quae cum docilis factus fuerit, tum demum discet, et quanta ratione praedita sint ea ipsa quae secutus est ante rationem, et quid sit ipsa ratio quam post auctoritatis cunabula firmus et idoneus iam sequitur atque comprehendit, et quid intellectus . . ., et quid . . . principium. Qui autem sola auctoritate contenti

bonis tantum moribus rectis que votis constanter operam dederint aut contemnentes aut non valentes disciplinis liberalibus atque optimis erudiri, beatos eos quidem, cum inter homines vivunt, nescio quo modo appellem. Tamen inconcusse credo mox, ut hoc corpus reliquerint, eos quo bene magis minusve vixerunt eo facilius aut difficilius liberari.

ord 2, 9, 27 (32, 1007):

Auctoritas autem partim divina est, partim humana. Sed vera, firma, summa ea est, quae divina nominatur. . . . Illa ergo auctoritas divina dicenda est, quae non solum in sensibilibus signis transcendit omnem humanam facultatem sed et ipsum hominem agens ostendit ei, quousque se propter ipsum depresserit, et non teneri sensibus quibus videntur illa miranda, sed ad intellectum iubet evolare simul demonstrans, et quanta hic possit, et cur haec faciat, et quam parvi pendat. Doceat enim oportet et factis potestatem suam et humilitate clementiam et praeceptione naturam. Quae omnia sacris quibus initiamur secretius firmiusque traduntur, in quibus bonorum vita facillime non disputationum ambagibus sed mysteriorum auctoritate purgatur.

ord 2, 9, 27 (32, 1008):

Humana vero auctoritas plerumque fallit. In eis tamen iure videtur excellere, qui, quantum imperitorum sensus capit, multa dant indicia doctrinarum suarum et non vivunt aliter quam vivendum esse praecipiunt. Quibus si aliqua etiam fortunae munera accessrint, quorum appareant usu magni contemptuque maiores, difficillimum omnino est, ut eis quisque vivendi praecepta dantibus credens recte vituperetur.

mus 5, 5, 10 (32, 1152):

Quamquam pudet imbecillitatis, cum rationi roborandae hominum auctoritas quaeritur, cum ipsius rationis ac veritatis auctoritate, quae profecto est omni homini melior, nihil deberet esse praestantius.

mor 1, 2, 3 (32, 1311):

Unde igitur exordiar, ab auctoritate an a ratione? Naturae quidem ordo ita se habet, ut, cum aliquid discimus, rationem praecedat auctoritas. Nam infirma ratio videri potest, quae cum reddita fuerit auctoritatem postea, per quam firmetur, assumit.

qua 7, 12 (32, 1041 f.):

Aliud est enim cum auctoritati credimus, aliud cum rationi. Auctoritati credere magnum compendium est et nullus labor. Quodsi te delectat, poteris multa legere, quae magni et divini viri de his rebus necessaria quae videbantur salubriter imperitioribus quasi nutu quodam locuti, sunt credique sibi voluerunt, ab iis, quorum animis vel tardioribus vel implicatioribus alia salus esse non posset. Tales enim homines, quorum profecto maxima multitudo est, si ratione velint verum comprehendere, similitudinibus rationum facillime decipiuntur et in varias noxiasque opiniones ita labuntur, ut emergere inde ac liberari aut numquam aut aegerrime queant. His ergo utilissimum est excellentissimae auctoritati credere et secundum hoc agere vitam.

mor 1, 14, 24 (32, 1321):

Non arbitror, cum de moribus et vita fit quaestio, amplius esse requirendum, quod sit hominis summum bonum, quo referenda sunt omnia. Id enim esse patuit et ratione quantum valuimus et ea quae nostrae rationi antecellit auctoritate divina nihil aliud quam ipsum Deum.

mor 1, 25, 47 (32, 1331):

Quid ergo agendum est, quid quaeso, nisi ut eum ipsum quem cognoscere volumus prius plena caritate diligamus? Unde illud exoritur, quod ab initio satagimus, nihil in Ecclesia catholica salubrius fieri quam ut rationem praecedat auctoritas.

rel 24, 45 (34, 141):

Quam ob rem ipsa quoque animae medicina, quae divina providentia et ineffabili beneficentia geritur gradatim distincteque, pulcherrima est. Distribuitur enim in auctoritatem atque rationem. Auctoritas fidem flagitat et rationi praeparat hominem, ratio ad intellectum cognitionemque perducit. Quamquam neque auctoritatem ratio penitus deserit, cum consideratur cui sit credendum, et certe summa est ipsius iam cognitae atque perspicuae veritatis auctoritas. Sed quia in temporalia devenimus et eorum amore ab aeternis impedimur, quaedam temporalis medicina, quae non scientes sed credentes ad salutem vocat, non naturae et excellentiae sed ipsius temporis ordine prior est.

lib 3, 21, 60 (32, 1300):

Sed ad contemplandam veritatis aeternitatem, ut ea perfrui eique inhaerere valeamus, infirmitati nostrae via de temporalibus procurata est, ut, quantum itineri sufficit ad aeterna tendentium, praeterita et futura credamus. Quae fidei disciplina, ut auctoritate praepolleat, divina misericordia gubernatur.

cred 11, 25 (42, 83 f.):

Quod intellegimus igitur, debemus rationi, quod credimus, auctoritati, quod opinamur, errori. Sed intellegens omnis etiam credit, credit omnis et qui opinatur, non omnis qui credit intellegit, nullus qui opinatur intellegit . . . Invenimus primum beatorum genus ipsi veritati credere, secundum autem studiorosorum amatorumque veritatis auctoritati. . . . Nam qui dicunt nihil esse credendum nisi quod scimus, id unum cavent nomen opinationis, quod fatendum est turpe ac miserrimum. Sed si diligenter considerent plurimum interesse, utrum se scire quis putet, an quod nescire se intellegit credat aliqua auctoritate commotus, profecto erroris et inhumanitatis atque superbiae crimen vitabit.

monte 1, 3, 10 (34, 1233):

Beati pauperes spiritu, id est: non inflati, dum se divinae auctoritati subdit anima, timens post hanc vitam ne pergat ad poenas, etiamsi forte in hac vita sibi beata esse videatur. Inde venit ad divinarum Scripturarum cognitionem.

b) Auctoritas divina

rel 25, 47 (34, 142):

Nunc enim agitur, quibus credendum sit, antequam quisque sit idoneus ineundae rationi de divinis et invisibilibus rebus; nam ipsi rationi purgatioris animae, quae ad perspicuam veritatem pervenit, nullo modo auctoritas humana praeponitur. Sed ad hanc nulla superbia perducit.

qua 33, 73 (32, 1075):

Hinc (i. e. ex quarto gradu, ex quo bonitas incipit) enim anima . . . audet . . . societatem humanam magni pendere nihilque velle alteri, quod sibi nolit accidere, sequi auctoritatem ac praecepta sapientium et per haec loqui sibi Deum credere.

cred 8, 20 (42, 79):

Saepe rursus intuens, quantum poteram, mentem humanam tam vivacem, tam sagacem, tam perspicacem non putabam latere veritatem, nisi quod in ea quaerendi modus lateret, eundemque ipsum modum ab aliqua divina autoritate esse sumendum. Restabat quaerere, quaenam illa esset auctoritas, cum in tantis dissensionibus se quisque illam traditurum polliceretur.

Gn Ma 2, 2, 3 (34, 197):

Habentes auctoritatem apostolicam . . . modum quem intendimus teneamus adiuvante illo qui nos petere, quaerere et pulsare adhortatur (Matth. 7, 7).

rel 25, 46 (34, 142):

Sicut enim in ipsa rerum natura maior est auctoritas unius ad unum omnia redigentis nec in genere humano multitudinis ulla potentia est nisi consentientis, id est unum sentientis, ita in religione qui ad unum vocant eorum maior et fide dignior esse debet auctoritas.

q 61, 7 (40, 52):

Ista enim dispensatio, qua nobis Dominus temporaliter et visibiliter in homine apparere dignatus est, et dedit nobis pignus Spiritum Sanctum, cuius operatione septenaria vegetaremur apostolica auctoritate quasi paucorum piscium sapore coniuncta (coniuncto codd. edd.). Haec ergo dispensatio quid aliud agit nisi ut ad palmam supernae vocationis sine defectu virium pervenire possimus?

s 51, 3, 4 (38, 335):

Ille qui discipulos suos fecit piscatores hominum, intra retia sua omne genus auctoritatis inclusit. Si multitudini credendum est, quid copiosius Ecclesia toto orbe diffusa? Si divitibus credendum est, attendant quot divites cepit. Si pauperibus credendum est, attendant pauperum milia. Si nobilibus, intus iam est paene tota nobilitas. Si regibus, videant omnes subditos Christo. Si eloquentioribus, doctioribus, prudentioribus, intueantur, quanti oratores, quanti periti, quanti philosophi huius mundi ab illis piscatoribus irretiti sint, ut ad salutem de profundo attraherentur.

cred 14, 32 (42, 88):

Ergo ille afferens medicinam, quae corruptissimos mores sanatura esset, miraculis conciliavit auctoritatem, auctoritate meruit, fidem, fide contraxit multitudinem, multitudine obtinuit vetustatem, vetustate roboravit religionem.

cred 15, 33 (42, 89):

Oportebat quaedam miracula ipsis oculis admoveri, quibus utuntur stulti multo quam mente commodius, ut commotorum auctoritate hominum prius vita moresque purgarentur et ita rationi accipiendae habiles fierent.

cred 16, 34 (42, 89 f.):

Haec (i. e. Dei sapientia) est, crede, saluberrima auctoritas. . . . Sola est auctoritas, quae commovet stultos ut ad sapientiam festinent. Quandiu intellegere sincera non possumus, auctoritate quidem decipi miserum est, sed certe miserius non moveri. Si Dei providentia non praesidet rebus humanis, nihil est de religione satagendum. Sin vero et species rerum omnium, quam profecto ex aliquo verissimae pulchritudinis fonte manare credendum est et interior nescio quae conscientia Deum quaerendum Deoque serviendum meliores quosque animos quasi publice privatimque hortatur, non est desperandum ab eodem ipso Deo auctoritatem aliquam constitutam, qua velut gradu certo innitentes attollamur in Deum.[1]

cred 17, 35 (42, 91):

Cum igitur tantum auxilium Dei, tantum profectum fructumque videamus, dubitamus nos eius Ecclesiae condere gremio, quae usque ad confessionem generis humani ab apostolica sede per successiones episcoporum frustra haereticis circumlatrantibus et partim plebis ipsius iudicio, partim conciliorum gravitate, partim etiam miraculorum maiestate damnatis culmen auctoritatis obtinuit.[2] Cui (i. e. Ecclesiae) nolle primas dare vel summae profecto impietatis est vel praecipitis arrogantiae. Nam si nulla certa ad sapientiam salutemque animis via est, nisi cum eos rationi praecolit fides, quid est aliud ingratum esse opi atque auxilio divino, quam tanto labore praedictae auctoritati velle resistere?

rel 10, 20 (34, 131):

Quae vera esse perspexeris, tene et Ecclesiae catholicae tribue; quae falsa, respue et mihi qui homo sum ignosce; quae dubia, crede, donec aut respuenda esse aut vera esse aut semper credenda esse vel ratio doceat vel praecipiat auctoritas.

Rm in 15 (35, 2099):

Ipsa denique catholicae Ecclesiae tam insignis auctoritas, quae in eodem dono Spiritus Sancti omnium sanctorum mater toto fecunda orbe diffunditur, cui umquam haeretico vel schismatico spem liberationis, si se corrigat, amputavit?

[1] cf. Götte, Providentia, Jahresbericht 1950-1, p. 47.
[2] cf. Götte, Providentia, in Jahresbericht 1950-1, p. 47.

fu 4, 5 (42, 175):

Tenet (sc. fidelem in Ecclesia) consensio populorum atque gentium, tenet auctoritas miraculis incohata, spe nutrita, caritate aucta, vetustate firmata (praeterea successio sacerdotum, Ecclesiae catholicae nomen, etc.).

fu 5, 6 (42, 176):

Ego vero Evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas. . . . Qua infirmata iam nec Evangelio credere potero, quia per eos illi credideram. . . . Sed absit, ut ego Evangelio non credam.

ba 2, 3 4 (43, 128):

Quis autem nesciat sanctam Scripturam canonicam, tam Veteris quam Novi Testamenti, certis suis terminis contineri eamque omnibus posterioribus episcoporum litteris ita praeponi, ut de illa omnino dubitari et disceptari non possit, utrum verum vel utrum rectum sit, quidquid in ea scriptum esse constiterit; episcoporum autem litteras, quae post confirmatum canonem vel scriptae sunt vel scribuntur, et post sermonem forte sapientiorem cuiuslibet in ea re peritioris, et per aliorum episcoporum graviorem auctoritatem doctioremque prudentiam et per concilia licere reprehendi, si quid in eis forte a veritate deviatum est; et ipsa concilia, quae per singulas regiones vel provincias fiunt, plenariorum conciliorum auctoritati, quae fiunt ex universo orbe christiano, sine ullis ambagibus cedere; ipsaque plenaria saepe priora posterioribus emendari, cum aliquo experimento rerum aperitur, quod clausum erat, et cognoscitur, quod latebat, sine ullo typo sacrilegae superbiae, sine ulla inflata cervice arrogantiae, sine ulla contentione lividae invidiae, cum sancta humilitate, cum pace catholica, cum caritate christiana?

do 1, 37, 41 (34, 35):

Titubabit autem fides, si divinarum Scripturarum vacillat auctoritas: porro fide titubante caritas etiam ipsa languescit.

do 2, 8, 13 (34, 41):

Totus autem canon Scripturarum, in quo istam considerationem versandam dicimus, his libris continetur: Quinque Moyseos, id est Genesi, Exodo, Numeris, Deuteronomio, et uno libro Jesu Nave, uno Judicium, uno libello qui appellatur Ruth, qui magis ad Regnorum principium videtur pertinere, deinde quattuor Regnorum, et duobus Paralipomenon non consequentibus sed quasi a latere adiunctis simulque pergentibus. Haec est historia, quae sibimet annexa tempora continet atque ordinem rerum. Sunt aliae tamquam ex diverso ordine, quae neque huic ordini neque inter se connectuntur, sicut est Job et Tobias et Esther et Judith et Machabaeorum libri duo et Esdrae duo, qui magis subsequi videntur ordinatam illam historiam usque ad Regnorum vel Paralipomenon terminatam, deinde Prophetae, in quibus David unus liber Psalmorum et Salomonis tres, Proverbiorum, Cantica canticorum, et Ecclesiastes. Nam illi duo libri, unus qui Sapientia et alius qui Ecclesiasticus inscribitur, de quadam similitudine Salomonis esse dicuntur; nam Jesus Sirach eos conscripsisse constantissime perhibetur, qui tamen, quoniam in

auctoritatem recipi meruerunt, inter propheticos numerandi sunt. Reliqui sunt eorum libri, qui proprie Prophetae appellantur, duodecim Prophetarum libri singuli, qui connexi sibimet, quoniam numquam seiuncti sunt, pro uno habentur, quorum nomina sunt haec. Osee, Joel, Amos, Abdias, Jonas, Michaeas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias. Deinde quattuor Prophetae sunt maiorum voluminum Isaias, Jeremias, Daniel, Ezechiel.

His quadraginta quattuor libris Testamenti Veteris terminatur auctoritas Novi autem quattuor libris Evangelii, secundum Matthaeum, secundum Marcum, secundum Lucam, secundum Ioannem, quattuordecim epistulis Pauli Apostoli, ad Romanos, ad Corinthios duabus, ad Galatas, ad Ephesios, ad Philippenses, ad Thessalonicenses duabus, ad Titum, ad Philemonem, ad Hebraeos, Petri duabus, tribus Ioannis, una Judae et una Jacobi, Actibus Apostolorum libro uno, et Apocalypsi Ioannis libro uno.

Ev 1, 1, 1 (34, 1041/43):
Inter omnes divinas auctoritates, quae sanctis Litteris continentur, Evangelium merito excellit. Quod enim Lex et Prophetae futurum praenuntiaverunt, hoc redditum atque completum in Evangelio demonstratur. Cuius primi praedicatores Apostoli fuerunt, qui Dominum ipsum et Salvatorem nostrum Jesum Christum etiam praesentem in carne viderunt. Qui non solumea quae ex ore eius audita vel ab illo sub oculis suis operata dicta et facta meminerant, verum etiam quae, priusquam illi per discipulatum adhaeserant, in eius nativitate vel infantia vel pueritia divinitus gesta et digna memoria sive ab ipso sive a parentibus eius sive a quibus libet aliis certissimis indiciis et fidelissimis testimoniis requirere et cognoscere potuerunt, imposito sibi evangelizandi munere generi humano annuntiare curarunt. Quorum quidam, hoc est Matthaeus et Ioannes, etiam scripta de illo, quae scribenda visa sunt, libris singulis ediderunt.

Ev 1, 1, 2 (34, 1043):
Ac ne putaretur, quod attinet ad percipiendum et praedicandum Evangelium, interesse aliquid, utrum illi annuntient, qui eundem Dominum hic in carne apparentem discipulatu famulante secuti sunt, an ii, qui ex illis fideliter comperta crediderunt, divina providentia procuratum est per Spiritum Sanctum, ut quibusdam etiam ex illis qui primos Apostolos sequebantur, non solum annuntiandi, verum etiam scribendi Evangelium tribueretur auctoritas: hi sunt Marcus et Lucas. Ceteri autem homines, qui de Domini vel Apostolorum actibus aliqua scribere conati vel ausi sunt, non tales suis temporibus existiterunt, ut eis fidem haberet Ecclesia atque in auctoritatem canonicam sanctorum Librorum eorum scripta reciperet, non solum quia illi non tales erant, quibus narrantibus credi oporteret, sed etiam quia scriptis suis quaedam fallaciter indiderunt, quae catholica atque apostolica regula fidei et sana doctrina condemnat.

cat 4, 8 (40, 315):
Omnis . . . scriptura divina, quae ante scripta est, ad praenuntiandum adventum Domini scripta est, et quidquid postea mandatum est litteris et divina auctoritate firmatum, Christum narrat et dilectionem monet.

Fau 11, 5 (42, 249):

Distincta est a posteriorum libris excellentia canonicae auctoritatis Veteris et Novi Testamenti, quae Apostolorum confirmata temporibus per successiones episcoporum et propagationes ecclesiarum tamquam in sede quadam sublimiter constituta est, cui serviat omnis fidelis et pius intellectus.

Cre 2, 31, 39 (43, 489 sq.):

Nos enim nullam . . . facimus iniuriam, cum . . . quaslibet litteras a canonica divinarum Scripturarum auctoritate distinguimus. Neque e. q. s. Neque enim sine causa tam salubri vigilantia canon ecclesiasticus constitutus est, ad quem certi Prophetarum et Apostolicorum libri pertineant, quos omnio iudicare non audeamus et secundum quos de ceteris litteris vel fidelium vel infidelium libere iudicemus.

pec 1, 21, 29 (44, 125):

Sed prius sanctarum Scripturarum auctoritatibus colla subdenda sunt, ut ad intellectum per fidem quisque perveniat.

pec 1, 22, 33 (44, 128):

Cedamus igitur et consentiamus auctoritati sanctae Scripturae, quae nescit falli nec fallere.

ep 143, 7 (33, 588):

Si enim ratio contra divinarum Scripturarum auctoritatem redditur, quamlibet acuta sit, fallit veri similitudine; nam vera esse non potest. Rursus si manifestissimae certaeque rationi velut Scripturarum sanctarum obïcitur auctoritas, non intellegit qui hoc facit et non Scripturarum illarum sensum, ad quem penetrare non potuit, sed suum potius obïcit veritati, nec quod in eis sed quod in se ipso velut pro eis invenit opponit.

tri 12, 12, 17 (42, 1007):

Huic autem illecebrae consentire de ligno prohibito manducare est. Sed iste consensus si sola cogitationis delectatione contentus est, superioris vero auctoritate consilii ita membra retinentur, ut non exhibeantur iniquitatis arma peccato, sic habendum existimo, velut cibum vetitum mulier sola comederit.

ci 11, 1 (41, 317):

Civitatem Dei dicimus, cuius ea Scriptura testis est, quae non fortuitis motibus animorum, sed plane summae dispositione providentiae super omnes omnium gentium litteras omnia sibi genera ingeniorum humanorum divina excellens auctoritate subiecit.

ci 18, 40 (41, 600):

Porro autem cives impiae civitatis diffusi usque quaque per terras, cum legunt doctissimos homines, quorum nullius contemnenda videatur auctoritas, inter

se de rebus gestis ab aetatis nostrae memoria remotissimis discrepantes, cui potius credere debeant, non inveniunt. Nos vero in nostrae religionis historia fulti auctoritate divina, quidquid ei resistit, non dubitamus esse falsissimum, quomodo libet sese habeant cetera in saecularibus litteris; quae seu vera seu falsa sint, nihil momenti afferunt, quo recte beateque vivimus.

ci 18, 41 (41, 600):

Tamen ut nonnullos vel etiam plurimos eorum fuisse concedam, quos a suis doctoribus vel discendi sociis amor veritatis abruperit, ut pro ea certarent, quam veritatem putarent, sive illa esset, sive non esset, quid agit aut quo vel qua, ut ad beatitudinem perveniatur, humana se porrigit infelicitas, si divina non ducit auctoritas? Denique auctores nostri, in quibus non frustra sacrarum litterarum figitur et terminatur canon, absit ut inter se aliqua ratione dissentiant.

ci 19, 1, 1 (41, 621):

Prius exponenda sunt . . . argumenta mortalium, quibus sibi ipsi beatitudinem facere in huius vitae infelicitate moliti sunt, ut ab eorum rebus vanis spes nostra quid differat, quam Deus nobis dedit, et res ipsa, hoc est vera beatitudo quam dabit, non tantum auctoritate divina, sed adhibita etiam ratione . . . clarescat.

ci 11, 3 (41, 318):

Hic (i. e. Deus) prius per Prophetas, deinde per se ipsum, postea per Apostolos, quantum satis esse iudicavit, locutus etiam Scripturam condidit, quae canonica nominatur, eminentissimae auctoritatis, cui fidem habemus de his rebus quas ignorare non expedit nec per nosmet ipsos nosse idonei sumus.

cf 6, 5, 8 (32, 723):

Ideoque cum essemus infirmi ad inveniendam liquida ratione veritatem et ob hoc nobis opus esset auctoritate sanctarum Litterarum, iam credere coeperam nullo modo te fuisse tributurum tam excellentem illi Scripturae per omnes iam terras auctoritatem, nisi et per ipsam tibi credi et per ipsam te quaeri voluisses.

Fau 6, 2 (42, 228):

Cum enim dicit "Scripta sunt propter nos" (1 Cor. 10, 6, 11), procul dubio demonstrat, quanta nobis cura legenda et intellegenda et in quanta auctoritate habenda sint, quia propter nos utique scripta sunt.

Ps 143, 1 (37, 1856):

Habemus ergo auctoritatem facientem nos intentos ad quaerendum, vigiles ad investigandum, devotos ad audiendum, fideles ad credendum, impigros ad faciendum.

lib 3, 21, 60 (32, 1301):
Adversus incredulos autem hactenus defendenda (sc. vera religio), ut vel mole auctoritatis infidelitas eorum obteratur vel eis ostendatur, quantum potest, primo quam non sit stultum talia credere, deinde quam sit stultum talia non credere.

Ps 140, 19 (37, 1828):
Dixit hoc Aristoteles: adiunge illum petrae, et absorptus est. Quis est Aristoteles? Audiat "Dixit Christus", et apud inferos contremiscit. Dixit hoc Pythagoras, dixit hoc Plato: adiunge illos petrae, compara auctoritatem illorum auctoritati evangelicae, compara inflatos crucifixo: dicamus eis: Vos litteras vestras conscripsistis in cordibus superborum, ille crucem suam fixit in cordibus regum.

ep 118, 5, 32 (33, 447 sq.):
Huius nos gloriae survimus, huic te immobiliter atque constanter credere hortamur, per quem factum est, ut non pauci, sed populi etiam, qui non possunt ista diiudicare ratione, fide credant, donec salutaribus praeceptis adminiculati evadant ab his perplexitatibus in auras purissimae atque sincerissimae veritatis. Cuius auctoritati tanto devotius obtemperari oportet, quanto videmus nullum iam errorem se audere extollere ad congregandas sibi turbas imperitorum, qui non christiani nominis velamenta conquirat.... Et audent imperitos quasi ratione traducere, quando maxime cum ista medicina Dominus venerit, ut fidem populis imperaret. Sed hoc facere coguntur, ut dixi, quia iacere se abiectissime sentiunt, si eorum auctoritas cum auctoritate catholica conferatur. Conantur ergo auctoritatem stabilissimam fundatissimae Ecclesiae quasi rationis nomine et pollicitatione superare. . . . Sed ille fidei imperator clementissimus et per conventus celeberrimos populorum atque gentium sedesque ipsas Apostolorum arce auctoritatis munivit Ecclesiam et per pauciores pie doctos et vere spirituales viros copiosissimis apparatibus etiam invictissimae rationis armavit.

ep 118, 5, 33 (33, 448):
Itaque totum culmen auctoritatis lumenque rationis in illo uno salutari nomine atque in una eius Ecclesia recreando atque reformando humano generi constitutum est.

c) De quibusdam adversariorum ratiunculis

Par 1, 2, 2 (43, 35):
In Christo . . . omnes gentes benedictionem habituras tanta auctoritate promissum est, tanta exhibitum veritate, et contradicunt qui se Christianos dici volunt!

ep 129, 3 (33, 491):
(Judaei quippe) qui negant resurrexisse Christum, saltem non accipiunt Evangelium. Isti autem fratres nostri utriusque Testamenti auctoritate devincti sunt, et tamen criminari nos volunt de Evangelio tradito et nolunt ei credere recitato.

ep 89, 6 (33, 312):

Et tamen cum tam perspicua veritas aures et corda hominum feriat, tanta quosdam malae consuetudinis vorago submersit, ut omnibus auctoritatibus rationibusque resistere quam consentire malint (sc. Donatistae).

prae 9, 17 (44, 973):

Etiam nunc multos videmus, cum tanta manifestatione de illo compleantur praeconia Prophetarum, nolle adhuc credere et malle humana astutia resistere, quam tam clarae atque perspicuae tamque sublimi et sublimiter diffamatae divinae credere auctoritati.

s 294, 21, 20 (38, 1348):

Ferendus est disputator errans in aliis quaestionibus non diligenter digestis, nondum plena Ecclesiae auctoritate firmatis. Ibi ferendus est error; non tantum progredi debet, ut etiam fundamentum ipsum Ecclesiae quatere moliatur.

cred 1, 2 (42, 66):

Est igitur mihi propositum, ut probem tibi, si possim, quod Manichaei sacrilege ac temere invehantur in eos, qui catholicae fidei auctoritatem sequentes, antequam illud verum quod pura mente conspicitur intueri queant, credendo praemuniuntur et illuminaturo praeparantur Deo. Nosti enim, Honorate, non aliam ob causam nos in tales homines incidisse, nisi quod se dicebant terribili auctoritate separata mera et simplici ratione eos qui se audire vellent introducturos ad Deum et errore omni liberaturos.

Julim 4, 136 (45, 1430):

Ideo enim auctoritatem nullam in exitium rationis vos iactatis admittere, ut rationibus vestris, quae non rationes sed deceptiones sunt, etiam divina deponatur potius quam exponatur auctoritas.

mor 2, 14, 35 (32, 1360):

Sed stultum est vobiscum agere de Scripturis, cum et rationem pollicendo decipiatis et eos libros, in quibus magna est religionis auctoritas, falsis capitibus immissis corruptos esse dicatis.
(De hoc argumento tam insigni v. etiam: mor 2, 17, 55. cred 3, 7. Ad 15, 1. Fau 11, 2. 18, 7. 32, 16.)

Fau 23, 6 (42, 469):

Ecce qualis homo mendaces divinorum Librorum scriptores se odisse gloriatur, qui etiam de evangelico tantae auctoritatis culmine omnibus noto mentiri sic audet, ut non Matthaeum, ne apostolici nominis pondere comprimatur, sed nescio quem alium sub Matthaei nomine velit putari scripsisse de Christo, quod non vult credere et quod calumniosa versutia refutare conatur.

ep 93, 10, 38 (33, 340):

Tamen non defuerunt, qui sub nominibus Apostolorum multa confingerent, frustra quidem, quia illa sic commendata, sic celebrata, sic nota est. (sc. sententia Cypriani de baptismo). Verum quid possit adversus litteras non canonica auctoritate fundatas, etiam hinc demonstravit impiae conatus audaciae, quod et adversus eas, quae tanta notitiae mole firmatae sunt, sese erigere non praetermisit. (De hoc more v. etiam Jul im 1, 25.)

Ev 1, 10, 15 (34, 1049):

Et fieri potest, ut sive inimici nominis Christi, sive qui eius modi exsecrabilibus artibus de tam glorioso nomine pondus auctoritatis dare se posse putaverunt, talia sub Christi et Apostolorum nomine scripserint.

Ev 1, 14, 22 (34, 1052):

Sicut enim diversis hominum erroribus multi etiam varias haereses adversus veritatem sub eius nomine condiderunt, ita sentiunt etiam inimici Christi ad suadendum quod proferunt contra doctrinam Christi nullum sibi esse pondus auctoritatis, si non habeat nomen Christi. (v. etiam Fau 16, 14.)

Fau 32, 19 (42, 508):

Videtis ergo id vos agere, ut omnis de medio Scripturarum auferatur auctoritas et suus cuique animus auctor sit, quid in quaque scriptura probet, quid improbet; id est, ut non auctoritati Scripturarum subïciatur ad fidem, sed sibi Scripturas ipse subïciat, non ut ideo illi placeat aliquid, quia hoc in sublimi auctoritate scriptum legitur, sed ideo recte scriptum videatur, quia hoc illi placuit. (v. pers 11, 26.)

ep 28, 3, 5 (33, 113):

Cognoscis fluctuare auctoritatem Scripturarum divinarum, ut in eis quod vult quisque credat, quod non vult non credat.

pec 1, 9, 10 (44, 115):

Sed quia eius verba sunt, cuius auctoritati doctrinaeque succumbunt, nobis obïciunt intellegendi tarditatem, cum ea quae tam perspicue dicta sunt in nescio quid aliud detorquere conantur. (de hac consuetudine v. etiam Fau 32, 17. vel cf. 5, 5, 8.)

mag 5, 15 (32, 1203): **v. Cre 3, 74, 86**

. . . ne quis existat, qui nostram istam rationem labefactet dicendo Apostolo non verborum sed rerum auctoritatem esse tribuendam . . .

monte 1, 11, 32 (34, 1245):

Quod vero aut obscurum aut absurdum illi sonat, non inde concitet contradictionum certamina, sed oret ut intellegat.

Ps 119, 4 (37, 1600):

Alii prohibendo deterrent, alii laudando plus premunt. Quia enim talis est vita quae iam occupaverit mundum, tanta auctoritas Christi est, ut reprehendere iam Christum nec paganus audeat. Legitur ille qui reprehendi non potest . . .; Christo contradici non potest, Evangelio contradici non potest. Reprehendi Christus non potest: convertit se lingua do losa ad laudem prohibentem. Si laudas, hortare; quare laudando premis? Melius vituperares, quam dolose laudares. Quid enim diceres vituperando? Absit: foeda vita ista est, mala vita ista est. Sed quia nosti, cum haec dixeris, premi te posse auctoritate evangelica, convertis te ad aliud dissuadendi genus, ut laudando me falso a vera laude prohibeas, immo laudando Christum a Christo prohibeas.

men 21, 43 (40, 518):

Cum enim volunt Petrum ab errore atque ab illa in quam inciderat viae pravitate defendere, ipsam religionis viam, in qua salus est omnibus, confracta et comminuta Scripturarum auctoritate conantur evertere.

vg 17, 17 (40, 404):

Atque ita dum ea quae opinantur defendere quam corrigere malunt, Scripturae sanctae auctoritatem frangere conantur, qua una omnes cervices superbae duraeque franguntur.

men 10, 17 (40, 500):

Fracta enim vel leviter diminuta auctoritate veritatis omnia dubia remanebunt; quae nisi vera credantur, teneri certa non possunt.

ep 28, 3, 4 (33, 113):

Possunt enim videri etiam de laudibus Dei esse officiosa mendacia, ut apud homines pigriores dilectio eius ardescat, atque ita nusquam certa erit in Libris sanctis castae veritatis auctoritas.

Fau 16, 11 (42, 321):

Itane tu Christum credis veritatis auctorem, quem praedicas carnis et mortis et vulnerum et cicatricum simultatorem? Volo mihi ostendas, unde auctorem veritatis didiceris Christum, si eis qui de illo scripserunt, quorum auctoritas recenti memoria commendata atque firmata in posteros emanavit, audes ascribere falsitatem.

cf 6, 5, 7 (32, 723):

Persuasisti mihi (Domine) non qui crederent Libris tuis, quos tanta in omnibus fere gentibus auctoritate fundasti, sed qui non crederent esse culpandos nec audiendos esse, si qui forte mihi dicerent: Unde scis illos Libros unius veri et versacissimi Dei spiritu esse humano generi ministratos? Id ipsum enim maxime credendum erat.

Fau 27, 2 (42, 486):

Si autem tibi dicam: Unde scis ista quae dicis? Manichaei mihi opponis auctoritatem et dicis esse in Evangelio falsitatem.

Fau 22, 15 (42, 408):

Cui furori eorum (i. e. Manichaeorum) auctoritatem omnium Librorum exstinguere atque abolere conanti iam supra, quantum suscepti operis ratio sinere videbatur, non pauca respondi.

fi 5, 8 (40, 178):

Cur ergo res primas et novissimas, quas non videmus, non credamus, cum testes utrarumque res medias, quas videmus, habeamus atque in propheticis Libris et primas et medias et novissimas vel audiamus praenuntiatas antequam fierent vel legamus? Nisi forte arbitrantur homines infideles a Christianis illa esse conscripta, ut ista, quae iam credebant, maius haberent pondus auctoritatis, si antequam venirent putarentur esse promissa.

s 12, 8, 8 (38, 104):

Sed tamen multum admiror hominum istorum impudentiam, qui . . . tantam invidiam conflare conantur, ut quisquis . . . penitus a divinarum Scripturarum auctoritate suspiciosa ignorantia non intellegens quod scriptum est avertatur . . .

ep 89, 3 (33, 310):

Puto quod ipse diabolus, si auctoritate iudicis quem ultro elegerat totiens vinceretur, non esset tam impudens, ut in ea causa persisteret.

Fel 1, 12 (42, 527):

Dixisti etiam quod te episcopalis terreat auctoritas, cum videas, quanta pace inter nos agamus, quanta tranquillitate disputemus, quemadmodum populus praesens nullam tibi vim faciat, nullum terrorem incutiat, sed tranquillissimus audiat, sicut decet Christianos.

Summary Exegesis and Critical Notes

Needless to say, the foregoing extremely limited selections do not in any way represent the whole of St. Augustine's thought on *authority*. However, from the material collected in the following indexes this conclusion imposes itself, to give it the briefest expression: On the subject of authority also St. Augustine's thought underwent changes at different periods of his life.

As a young man, in the bonds, so to speak, of philosophic freedom, he deemed, like the Manichaeans that all authority should be rejected as an intolerable yoke (Ac 1, 3, 9). In early manhood, after experiencing himself that human reason, deprived of divine authority, strays from the right path, he chose to break not only with the false tenets of Manichaeism but with all philosophies, especially when he noticed that the leaders of the Academy

subjected their followers to an authority (Ac 3, 18, 19) far inferior to Christian authority (Ac 3, 20, 43). And so for him authority became:

(1) rationis supplementum Dei sapientia intellectui nostro praemissum, ne de recta aberremus *via*.

But Augustine needed a stronger impulse than the prompting of his own intellect, to give authority precedence over reason, not merely in time but also in fact. Led on at Cassiciacum by the divine inspiration of the boy's voice, he learned that without God's providence our weakness can neither see the light of truth nor distinguish it from falsehood (Ac 3, 19, 42). At this stage of his life authority meant for him:

(2) rationis firmamentum Dei providentia imbecillitati nostrae submissum, ne per lucem occaecemur *veritatis*.

However, even now it is clear at all turns that he is not yet freed from the old prison-house of dialectics (e. g. Ac 3, 20, 43. ord 2, 9, 26. rel 24, 45).

Finally, as Bishop of Hippo, he says time and again that he does not arrive at the spirituality, the knowledge or beatitude of the soul except by the authority of the Church, founded on the authority of Scripture. In old age then he thinks that authority is the principle of all understanding:

(3) rationis fundamentum Dei gratia fidei nostrae commissum, ut ad beatam ascendamus *vitam*.

It should not surprise that an equally clear definition by Augustine is not to be found elsewhere in his works. With the passage of years and the more he became a theologian instead of a philosopher, so much the less was he interested in formulating rational definitions for his intuitions. And so, to parallel the foregoing "definitions", the following three similes from the author's own works are here submitted: The first simile is taken from the *Ennarationes in Psalmos*. The various elements spread over the various parts of this bulky volum combine to form a beautiful unit: Spiritual souls fly like fowl over the bogs. Clouds abound (Ps. 103, 1, 10) and birds fly away from the storm. They would be carried away by the force of the winds if they did not rest in the mountains of God, that is, in the Prophets and Apostles (Ps. 103, 3, 5; 67, 23; 71, 5). They would grow faint and stray from the right path, unless from the top of those mountain-peaks they beheld the foundation of the heavens, spread like a skin and glistening with starry authorities (Ps. 103, 1, 8 ff). But what is the role of the sun, of man, of the Church in this simile? The valleys are covered with mist, our hearts move upwards through clouds, the heavens are compared to a heavy tent which the eye cannot penetrate. The whole picture is sad and hopeless in the extreme, more suited to the Jews in their wanderings before they reached the Promised Land, and to the wavering Augustine before his soul found rest in God.

The second simile (mor 1, 2, 3. 1, 7, 11) is more peaceful and gentle, more Hellenic one might say: we walk in a grove on a clear day when the clouds do not obscure the sun of truth. However, accustomed, as we are, to the darkness of sin, we cannot as yet bear that light's brilliance. Because we cannot direct a gaze equipped for that purity and clearness, we have recourse to the shadows of authority. What greater benefit for salvation than to be covered over by the branches of our humanity (sic!)? Quite obviously the ways of the Academician are not yet quite attuned to Christian thought!

The third and final simile reveals a truly Roman and Catholic frame of mind. Authority is no longer compared to Scripture and the heavens spread over the earth like a skin, but it is likened to the Church herself built on the authority of Scripture according to Matt. 16, 18. The Apostles and Prophets whose authority carries our infirmity (Ps. 86, 4), are called the living stones and the foundations of the heavens, resting, they also, on the Rock of the Lord (Ps. 81, 5). But we Christians are also parts of this structure, destined to choose, along with these divine authorities, a heavenly site i. e. to achieve eternal life. But where else can we be part of the structure except as parts of the edifice of the Church, although this word is not used in this context? It would be rewarding to inquire more deeply both into the content and the chronology of the foregoing similes. But this would take us too far afield for our present purpose. Suffice for the present to add a few critical notes:

Ac 1, 3, 7: *vincere* codd. *vivere* edd. et Migne. *vigere* conieci. *vivere* nusquam repperi, *vincere* nusquam absolute dictum vel praepositione coniunctum, sed aut transitive adhibitum aut omnino in forma passiva positum. *Vigere in,* et haud procul a voce *sententia* pec 3, 7, 15 (v. INDICES Ib et IIa.)

mor 1, 29, 61: *auctoritatis exaggerare rationem cogis in finem:* codd.
auctoritatis ratione cogis exigere in fidem: Theodoricensis
auctoritatis exaggeratione cogis in fidem: Migne
auctoritatis exaggerare rationem cogis infidum: conieci.

Ex parallelismo membrorum *infidum* respondet invito. De auctoritate non est disputandum cum infido; tamen Augustinus comparare cogitur librum, cuius vilitas sibi constaret, cum Scripturis. Comparatio fit per rationem quandam, quae moles auctoritatis tamquam in libra disponit. Ad rem v. lib 3, 21, 60: quisquis error personam sibi divinae auctoritatis assumit, ea maxime ratione refellitur. Vocabulo *infidus* pro *incredulus* Augustinus in prioribus scriptis libenter utitur, e. g. Ac 2, 9, 22. vit. 4, 26. do 1, 18, 17 et cf. 3, 3, 5.

Ps. 118, 4, 1: *terreri:* codd. *teneri:* edd et Migne. *terreri* malo.
terreri nec minus bene nec minus saepe, v. Fel 1, 12. Fau 22, 73. ba 2, 1, 2. ep 194, 7. an 2, 11, 15 et *deterret* ba 2, 3, 5.

Fau 22, 3: *suae:* codd. edd. *sua* conieci.
sua Patriarcharum auctoritas, i. e. qua sunt digni.

ep 93, 10, 35: *ab auctoritate a canonicis:* codd. meliores.
ab auctoritate canonis: Migne.
ab auctoritate [*a canonicis*] ut glossam seclusi.

A canonicis interpolatum videtur a nescio quo interprete, qui *auctoritate* sine attributione *Scripturarum* non intellexit. Tamen *auctoritas* tam praegnanter dictum non raro occurrit, vide e. g. s 2, 4, 5.
ep 193, 4, 10: *parvus* codd., pars editorum.
pravus restitui.

Eadem verba occurrunt q Du 3, 3 ubi a melioribus *pravus* legitur. Mihi quidem etiam prae 9, 17 *pravus et infirmus* rectum videtur.

INDICES

(in chronological order)

INDEX I

NATURE OF AUTHORITY

a) Adjectives modifying *auctoritas*

When the copula occurs this has been indicated by a semicolon. The following abbreviations indicate the author in question:

S = Scripture, the Scriptures, the Books of Scripture, the Letters of Scripture, the Words of Scripture.
Ev = the Gospel, Evangelical . . ., the Evangelists.
Ap = St. Paul the Apostle.
App = the Apostles.
E = the Church.
Ee = the Churches.
LXX = the Septuagint.

adversa (Manichaeis): Fau 13, 5 (S);
aequalis: Gal 2 (App); do 2, 8, 12 (Ee).
cara populis: Fau 22, 56 (actuosorum et negotiosorum hominum); carissima (Christianis): mag 5, 14 (Ap);
celebrior: ci 15, 11 (LXX quam ludaeorum).
certa: mus 5, 1, 1 (doctorum veterum). ep 28, 3 (S); certissima: Cre 1, 32, 38 (S). Gn li 7, 1, 1 (S). an 1, 14, 20 (S). 1, 19, 34 (S).
clara: q 31, 1* (pudoris honesti). q Ev 1, 38 (E). tam clara: ep 102, 14 = prae 9, 17 (Ev). clarissima: pec 2, 36, 59 (S); 3, 7, 14 (S). tam praeclara: Fau 16, 14 (Ev).
coelestis: ep 138, 3 (doctrinae Christi). s 133, 5 (Domini).
communis: Cre 1, 31, 37 (S);
concors: ep 250 fr (omnium fidelium). concordissima: ba 2, 4, 5 (E).
confirmatissima: Fau 23, 10 (S).
contraria (Manichaeis): Fau 13, 5 (S);
digna cultu, honore, verecundia: q 31, 1* (hominis). fide: men 20, 41 (generaliter). t Denis 25, 5 (Ev). dignior fide: rel 25, 46 (qui ad unum vocant); cf 6, 5, 8 (S);
divina partim, partim humana: ord 2, 9, 27; *Attributionem humana sexies tantum, divina 112-ies repperi (v. conspectum A).*
efficacior: Jul im 2, 190* (patrum quam mulierum);
electior: ep 149, 1 (codicum).
tam eminens: Fau 16, 26 (Ev); Ev 2, 12, 28 (Ev). eminentissima: Ps 67, 23 (S). ci 11, 3 (S).
evidens: s 322 (visionis). evidentissima: s 294, 5 (E). Pel 1, 20, 38 (S).
excellens: men 20, 41 (generaliter). tam excellens: cf 6, 5, 8 (S). Fau 23, 9 (S). Ps 118, 22 (Prophetarum). excellentior: ep 118, 3 (Epicureorum quam ceterorum philosophorum). excellentissima: qua 7, 12 (S). q 36, 1 (religionis). Ev 2, 39, 86 (Ev).
excelsa: s 164, 2 (Creatoris).
fallax minime: Ev 4, 10, 20 (Ev).
fidelissima: Gn li 9, 12, 22 (S).

firma: ord 2, 9, 27 (divina, non humana); firmior omnibus philosophorum auctoritatibus: ep 167, 2' (S);
fundatissima: s 294, 16 (S); ep 164, 5 (Ap).
furiosissima: Fau 32, 19 (Manichaeorum).
grais: mus 5, 1, 1 (doctorum veterum). ep 91, 8 (civium maximeque primatium); tri 14, 8, 11 (historiae). gravior: ba 2, 3, 4 (episcoporum.) tri 1, 6, 13 (codicum). 14, 8, 11 (historiae S). ci 20, 14 (lovis). gravissima: ep 28, 2 (LXX); 43, 5 (Melchiadis episcopi). fu 14, 18 (E). tri 3, 10, 21 (Domini). ci 4, 1 (Varronis).
honesta: q 31, 1* (hominis);
idonea: ci 2, 10 (satis, numinum). 12, 10, 2 (nulla, litterarum saecularium);
ignotissima: Fau 32, 19 (Manichaeorum).
impar: Fau 11, 5 (posteriorum canonicis);
tam insignis: Rm in 15 (E).
inviolabilis: Jul im 3, 20* (Legis);
libera: Jul im 5, 2* (sacerdotum);
magna: mus 3, 3, 4 (veterum doctorum). mor 2, 14, 35 (S); monte 1, 20, 65 (Thomae Apostoli). men 17, 34 (mendaciorum). cf 6, 14, 24 (Romaniani). pec 1, 10, 11 (App). s 153, 10 (Ap); Jul 1, 3, 7 (Reticii episcopi). ci 12, 18 (Platonis). maior: rel 25, 46 (unius ad unum omnia redigentis); ep 43, 6 Secundi sociorum); Jb 8 (Prophetarum); ba 7, 53, 102 (plenarii concilii). ep 232, 4 (S). Cre 4, 6, 7 (Bagaiensis concilii). Gn li 2, 5, 9 (S); gest 34, 59 (Aurelii episcopi). ep 190, 3 (Ap). Hept 1, 169 (LXX). 4, 59 (viri). ci 22, 8, 3 (medicorum); Jul im 2, 190* (Patrum); 4, 135* (lectionis); maxima: Fau 23, 5 (S). ci 2, 9 (Periclis).
manifesta: q Ev 1, 38 (E). manifestissima: s 363, 1 (S).
non mediocris: ep 43, 3 (episcopi Carthaginiensis). tri 6, 10, 11 (Hilarii).
melior: mus 5, 5, 10 (ipsius rationis ac veritatis quam hominum);
minor: do 2, 8, 12 (Ee).
mirabilis: ci 12, 9, 2 (S).
necessaria: ep 143, 11 (S);
noxia: ci 2, 25, 2 (deorum).
nulla: qua 23, 41 (Augustini); Fau 13, 5 (apocryphorum);
omnis: Fau 32, 19 (S). Ps 103, 2 (S).
tam ordinata: Fau 28, 4 (S).
par: fu 9, 10 (Actuum). ci 11, 9 (Job). non impar: Fau 17, 3 (Ev).
non parva: Fau 12, 6 (App); Jul 1, 5, 16 (Gregorii); cur 1, 3 (E);
perniciosa: ci 2, 19 (deorum).
perspicua: ep 102, 14 = prae 9, 17 (Ev). ep 147, 2 (S).
pestilentiosissima: op 20, 36 (mortiferi peccati).
plena: s 294, 21 (E). plenissima: pec 3, 7, 14 (S).
praeminens: ep 28, 2 (LXX).
praestantius nihil: mus 5, 5, 10 (auctoritate ipsius rationis ac veritatis); praestantissima: ci 10, 32, 1 (S).
prior tempore, posterior re: ord 2, 9, 26 (quam ratio);
pristina: Jb 30 (E).
propria: do 2, 40, 60 (ludaeorum). Jb 38 (hominum verba vana iactantium). nostra = : Gau 1, 31, 38 (interpretum). sua = : ep 54, 2 (aliorum hominum). ci 1, 26 (humana). 4, 1 (Varronis).

robustissima: sy 1, 1 (apostolicae disciplinae). fu 9, 10 (S). quid robustius: tri 3, 10, 26 (auctoritate Actuum);

sacra: Jul im 3, 75*. 3, 75 (S);

salubrior imperitae multitudini: ord 2, 9, 26 (generaliter); saluberrima: cred 16, 34 (Sapientiae). s 12, 2 (S). lib 3, 23, 67 (E). Fau 11, 5 (S). ep 54, 1 (plenariorum conciliorum); Ps 72, 21 (S). do 4, 6, 9 (canonis). sancta: Fau 16, 14 (Ev). 22, 60 (Veteris Testamenti). Gn li 2, 18, 38 (S). tri 1, 4, 6 (S). sanctior: do 2, 11, 16 (S).

non secreta: Fau 11, 2 (apocryphorum).

similis: Jul 2, 4, 8 (Ambrosii, Cypriani, Gregorii, aliorum). do 4, 8, 22 (expositorum sacrorum auctorum).

spiritualis: Jul im 4, 44 (S).

stabilis: q 31, 1* (pudoris honesti); stabilissima: ep 118, 5 (E).

sua = debita: Fau 22, 3 (Patriarcharum).

sublimis: cf 13, 23, 33 (cognitionum spiritualium). 13, 34, 49 (sanctorum). Fau 22, 67 (S). 32, 19 (S). Ev 1, 10, 28 (S). 4, 8, 9 (Ev); 4, 10, 20 (Ap). ep 102, 14 = prae 9, 17 (Ev). sublimior: cf 13, 15, 16 (S).

summa: ord 2, 9, 27 (divina); rel 3, 3 (Spaientiae). 24, 45 (veritatis); ep 143, 3 (Tulli). s 294, 1 (E). ci 1, 24 (S). do 4, 6, 9 (virorum divinorum).

superba: ci 10, 11, 2 (doctoris, i. e. Porphyrii).

tanta: mus 6, 14, 43 (S). mor 2, 20, 74 (vivendi regulae). cred 15, 33 (E, *hoc loco primum*). monte 1, 11, 32 (S). ep 29, 9 (Christi). 43, 7 (E transmarinae). cf 6, 4, 6 (medicamentorum fidei). 6, 5, 7 (S). 7, 19, 25 (magisterii). Fau 3, 2 (Ev). 5, 7 (Ev). 13, 5 (E) 23, 6 (S). 28, 3 (S). 28, 4 (S). Ev 1, 8, 13 (Ev). Par 1, 2, 2 (S). mon 13, 14 (S). Cre 1, 11, 14 (Libri sancti). ep 91, 4 (Iovis). 118, 3 (Platonis). Don 30, 52 (Prophetarum). Gn li 4, 14, 25 (S). 5, 22, 43 (libri Geneseos). 11, 12, 16 (libri Geneseos). ep 149, 1 (Christi nominis). Ps 87, 10 (LXX): 119, 4 (Christi); tri 3, 10, 26 (Actuum). 8, 8, 12 (Ioannes Evangelistae). loc II Ex 6, 4 (LXX); Hept 1, 145 (libri Geneseos). 7, 49 (S). s 235, 1 (Ev); leg 1, 13, 17 (S). Jul 2, 10, 37 (sanctorum). ci 2, 7 (Iovis). 11, 23, 1 (S). 22, 4 (S). 22, 8, 1 (S). Jud 7, 9 (Psalmorum).

terribilis: cred 1, 2 (generaliter).

utilis moribus: cred 16, 34 (Sapientiae).

non valentior: Ac 3, 20, 43 (quam Christi).

validissima: tri 9, 1, 1 (S).

vana: Ps 71, 5 (malorum montium).

vaniloqua: Ps 71, 12 (schismaticorum).

venerabilior: cf 6, 5, 8 (S);

vera: ord 2, 9, 27 (divina); quid verius: lib 2, 1, 1 (S);

veracissima: vg 21, 21 (coelestis eloquii).

vetusta: ep 17, 3 (historiae).

nihil vilius: Ac 2, 8, 20 (auctoritate famae);

virilis: Jul im 5, 2* (sacerdotum).

b) Intransitive verbs that indicate the kind of authority or the mode

Moods and tenses have been put in the indicative.
Within brackets there is no text of Augustine but an explanation.

accedit delectationi: Jul im 2, 11*.
antecellit Libros nulla: mus 6, 16, 52. nostrae rationi: mor 1, 14, 24.
clamat: pec 1, 33, 62 (Ecclesiae). s 203, 1 (sollemnitatis Epiphaniae).
concordat omnium Librorum atque linguarum: Fau 11, 4.
congruit sententiis ex Exangelio atque Apostolo prolatis: mor 1, 9, 14.
crescit de honore: sol 1, 11, 18.
non deest fidei christianae: Fo 20*. deest Porphyrio: ci 10, 32, 1.
emicat et eminet apostolica: Ps 103, 2; similiter; fulgere; cf 13, 34, 49; praefulgere: pec 2, 35, 57; praeeminere: Gn li 4, 14, 25.
est contra: Fo 19* (Evangelii). est in veteribus doctis: mus 3, 3, 4. in Libris: mor 2, 14, 35. in christiana historia: monte 1, 19, 61. in gentibus non aliqua: Jb 38. in verbo prophetico et apostolico: tri 15, 19, 34. in Scriptura: Hept 1, 145. in Moyse: 2, 64. in Scriptura: leg 2, 4, 13. in apocryphis nulla: ci 15, 23, 4. est opus: Gn li 8, 27, 50 (creaturae sanctioris et sapientioris, i.e. angeli). est penes principem: Fau 22, 75. est praesto, ut ad verum fiat idoneus homo purgarique se sinat: cred 16, 34.
excellit iure in eis, qui dant indicia doctrinarum: ord 2, 9, 27. Septuaginta: do 2, 15, 22. Evangelistarum: Ev 2, 12, 28. Petri, Pauli, ceterorum: pec 1, 10, 11, prophetica et apostolica: Jo 96, 2; similiter: ci 11, 1 et praecellere: lib 1, 3, 7.
fluctuat Scripturarum, si persuasum illos viros mentiri: ep 28, 3; similiter: ep 40, 4; men, 17, 36.
habet se aliter hebraeorum codicum, aliter graecorum: ep 71, 4.
interit doctrinae penitus mendacio: men 8, 11.
manat ex Ecclesia ad partes: ep 52, 3. emanat in posteros: Fau 16, 11.
(mentiri nulla ex parte potest): ep 147, 5 (Scripturarum).
nutat sacramenti: Jul im 117*. similiter ep 40, 4 de Scriptura.
obsequitur negotio commixtionis: Jul im 5, 23* (conubii).
occurrit nulla: Gn li 10, 5, 8. ci 22, 29, 4 (Scripturarum). quaestionibus non divina, sed humana: corr 1, 1.
pervagatur latissime: mor 2, 17, 55.
pervenit usque ad haec tempora: Fau 33, 9. successione a patribus ad nos: ci 15, 23, 4. similiter pervenire ep 54, 2.
placet (Maximo Madaurensi): ep 17, 3 (Maronis).
stat sacerdotum libera et virilis: Jul im 5, 2*. distat Septuaginta (a hebraeis codicibus): Ev 2, 66, 128. similiter ep 43, 9 (Africana Ecclesia). exstat (apocryphorum) in Ecclesia nulla: Ev 4, 8, 9. apostolica (in baptismate): ba 4, 22, 29. Scripturarum: tri 3, 10, 22.
subvenit in colluvie morum: ep 138, 3. (Christianis) apostolica: Ps 140, 15.
succenset in compositis syllabis grammatica: ep 26, 4.
non succurrit Scripturarum: ci 22, 29, 4.
suffragatur (Pelagianis) Hebraeorum: Jul im 4, 67*.
si vacillat Scripturarum, titubat fides: do 1, 37, 41.

valet maiorum: mus 2, 1, 1. nominum 5, 1, 1. Sapientiae: cred 16, 34. feminea: Hept 4, 59. Ioannis (Constantinopolitani): Jul 1, 6, 26; similiter mus 4, 16, 31; ep 104, 4; ep 170, 10. ci 1, 31; et praevalere Pet 3, 4, 5.
non variat codicum: Fau 11, 4.
viget maiorum: Ac 1, 3, 7. in Libris: pec 3, 7, 14. Similiter ep 118, 3 et praepollere: lib 3, 21, 60 (fidei disciplina); Ev 1, 8, 13 (Scriptura evangelica); ep 149 1 (Christi nomen).
vigilat prophetica contra errorem: Jul im 4, 129.

c) Substantives which indicate a quality of or a likeness to authority

N. To save space each case has been indicated by its corresponding number.

For certain notes of authority or things endowed with authority cf. below INDEX V.

Auctoritatis
apex: Libros in tanto 5 habent, qui blasphemant Christum: Fau 16, 21. historia, quae orbem tanto 5 obtinuit: ci 10, 32, 3.
arx: fidei imperator 5 munivit Ecclesiam: ep 118, 5. canonem in 5 collocatum: do 4, 3, 4.
culmen: Ecclesia 4 obtinuit: cred 17, 35, deferens Scripturae 4: monte 1, 11, 32. non est inane quod 1 christianae fidei toto orbe diffunditur: cf 6, 11, 19. quae vera sunt in 5 constituentes: 12, 16, 23. Litterae, quae per universum orbem tanto 5 essent superaturae: 12, 28, 38. si ad 4 aliquid scriberem: 12, 31, 42. qui de Evangelio tantae 5 mentiri audet: Fau 23, 6. Scriptura in summo 5 locata: 26, 3. non praecipuo 5 eminerent Scripturae in Ecclesia: 28, 4. veritas Evangelii summum 4 obtinuit: Ev 2, 12, 28. Libros in tanto 5 collocandos: 2, 21, 52. non ut quilibet Evangelistarum in tanto et tam sancto 5 erraverit: 3, 13, 43, gubernavit corda Evangelistarum et in Ecclesiae fastigio tanto 5 sublimavit: 3, 13, 48. Scripturam in summo et coelesti 5 collocatam: ep 82, 2, 5. veritas Scripturarum in canonicum 4 recepta: 82, 2, 7. totum 1 lumenque rationis in uno nomine constitutum est: 118, 5. quae mens contra huius divinae 4 lumenque contendat? : 137, 4. *Non iam post annum 412.*
cunabula: ratio quam post 4 firmus et idoneus sequitur: ord 2, 9, 26.
eminentia: pie cogitantes tantae 4: Fau 3, 2.
excellentia: distincta est a posteriorum libris 1 Veteris et Novi Testamenti: Fau 11, 5. nisi moverentur 5 eius, qui ausus est baptizare: Jo 4, 3.
fastigium: admisso in tantum 4 mendacio: ep 28, 3.
firmamentum: fecisti nobis 4 super nos in Scriptura tua: cf 13, 15, 16. scripta Cypriani nobis 4' opponitis: Cre 2, 32, 40. *De hac similitudine v. praeterea* cf 13, 20, 26 et Ioann. Diac. ad Genes. 1, 3, 1.
gubernaculum: fratres regi debuerunt 5: s 294, 2.
iugum: illud 4, i. e. Ciceronem, excussi: Ac 1, 3, 9. tantae 3 subditis: ep. 29, 9. *De hac similitudine v. praeterea:* praebere colla Ac 2, 13, 30; subiuget qua 23, 41; sibi subiugarent Fau 3, 2; colla frangantur 12, 2; premit cervicem 12, 37; cervices franguntur vg 17, 17; colla subdenda pec 1, 21, 29, etc.
lectulus: in 5 fessus acquieverit Cyprianus: ba 2, 8, 13.

lumen: ep 137, 4. v. culmen.

moles: cuit loco tu cum 4 obiceres: Ac 1, 9, 24. indocti et impii 5 urgendi: Ad 17, 1. obteritur 5 infidelitas: lib 3, 21, 60. cum 5' conteratur adversitas: mon 13, 14. nisi crux Christi in tanta 5 eminentius figeretur: ep 138, 3. magna 5 oppressi: Don 29, 50. quo modo vos Ambrosii 1 obtriverit: Jul 2, 3, 5. argumenta 5 confringere 2, 9, 31. si 5 obtritus responderis: Jul im 3, 38.

persona: error divinae 4 assumit: lib 3, 21, 60.

plagae: an te arbitraris effugere 4 atque rationis? Jul im 4, 56.

pondus: gemino 5 nos impelli ad discendum: Ac 3, 20, 43. haeretici 5 urgendi sunt: q 69, 1. maius haberent 4, si antequam venirent putarentur esse promissa: fi 5, 8. levitatem 5 conteram: Fau 12, 2. apud gentes Hebraeorum prophetiam nullum 4 habere: 13, 3. aliae litterae non habent ullum 4: 23, 9. evangelicae 5 erubuerunt: 29, 3. quae litterae 4 habebunt: 33, 6. artibus de tam glorioso nomine 4 dare: Ev 1, 10, 15. contra doctrinam Christi nullum sibi esse 4, si non habeat nomen Christi: 1, 14, 22. verborum numero brevius, sed 5 grandius: vg 56, 57. Christianus 5 ducendus est: s 361, 3. ne 4 amittant, id agunt: div 6, 10.

privilegium: magistrum rationem 5 armantem pronuntiasse: Jul im 2, 82*.

regulae: secundum sanctae 4: Gn li 2, 18, 38. v. indicem IV s. v. canon.

sinus: secundam aetatem, in qua homo non humanae 5 continetur: rel 26, 49.

solidamentum: in eloquiis tuis 1 extenditur super omnia: cf 13, 15, 16.

specula: concionator mundi de quadam 5 exclamat: s 164, 2.

stimulus: adulescens libidinem tantae 5' accendit: ep 91, 4.

Once more it is a pleasure to put on record our gratitude to the Paulist Press for work done with care and dispatch. However, it would be a minor "miracle" if even their expertness rose superior to the frailties of humanity. If any *errata* occur, our thanks to those who point them out.

INDEX II

ACTS OF AUTHORITY OR OF ONE INVESTED WITH AUTHORITY

a) Transitive verbs indicating an act of authority or its effect

The act is denoted by the indicative, the effect by the infinitive. With the indicative supply the nominative (auctoritas), add the ablative of the instrument to the infinitive (auctoritate). Whenever the verb has been changed from the passive to the active, this has been indicated by a semicolon.

accendere libidinem: ci 2, 14;
accipere (a. c. i.): vit 4, 34.
admonent hoc (= sepulturam): cur 3, 5' = ci 1, 13'. admonere (episcopum, ut civitatem visitet): s 322; discipulos, ne haereticis credant: q Ev 1, 38. ne sabbato ieiunent: ep 54, 2. ammonere Christianos, ut spiritu ambulent: t Morin 10, 2.
adorare Patrem: Max co 15, 3*.
agit hominem, ne teneatur sensibus: ord 2, 9, 27. agere (cum Maximino): ep 23, 7'. cogit nos: mus 2, 1, 1. cogere (Donatistas): ba 1, 11, 17;
alligare paganos, ut desinant furere: Ps 69, 2;
amputat nulli haeretico spem liberationis: Rm in 15.
anathemare impietatem: ep 175, 2; librum 177, 15.
aperit ianuam discere cupientibus: ord 2, 9, 26.
appellat Vetus Testamentum: Pel 3, 4, 12. secundam mortem: ci 13, 2.
asserere Paracletum: Fau 32, 16 (veram doctrinam): Gn li 7, 1, 1.
celebrare mysteria: ep 102, 21. concelebrare sacramenta: Chr 2, 40, 45.
circumstipare haereticos: ep 194, 10;
clarescere: Fau 28, 4 (litterae). ci 19, 1, 1 (vera beatitudo).
coaedificare (Christianos in Ecclesiam): Ps 81, 5;
coercere verba: Pel 2, 7, 15.
non cognoscere Ecclesiam: ep 185, 1.
commemorare (causam creandi): ep 190, 3. alterum de triduo: Hept 1, 169.
compellit Varronem trepidare: ci 7, 24, 1.
compescit (errorem): Ps 72, 21.
conferre salutem gentibus: Fau 16, 13;
coniungere Actus Evangelio: fu 9, 10;
consolari suos: Gau 1, 15, 16.
non construere voraginem mendacii: s 133, 5.
consulere hominibus: rel 4, 7; iis quos filios vocant: mor 1, 31, 67.
contemnit Aratum, Eudoxum, astrologos: ci 16, 23.
conterere novitatem: Jul 2, 9, 31; pravitatem: Jul im 3, 13*.
convertit omnia genera in credendum: ci 22, 4. convertere genus humanum ad fidem: rel 3, 3.
corruere opinionem: Jul im 3, 36*.
corrumpere mores: ci 2, 25, 2.
custodit traditum: tri 4, 5, 9. Hebraeam linguam: ci 16, 11, 2. custodire non traducem peccati: sy 1, 1. Jul im 3, 34*; (symbolum):

damnat haereticos: ep 40, 6. Pelagianos: an 2, 12, 17. damnare (Manichaeos): Fau 32, 17; conubium nusquam: conj 23, 29; Pelagium: gest 34, 59. librum: ep 177, 15. Pelagium: Chr 2, 41, 48; Coelestium et Pelagium: Pel 2, 3, 5; condemnare errorem: prae 13, 25.
dant locum mendacio nusquam: men 15, 26'. condere sententiam: s 41, 3; prodere (potestatem magicae artis): tri 3, 7, 12; prodit quantum dominationis iniquitas occupavit: Jul im 2, 173*. tradit historiae veritatem: tri 12, 12, 19. tradere quod rectissime creditur: ba 4, 24, 31;
decernere aliquid regali: ep 129, 4.
decipi miserum, sed miserius non moveri: cred 16, 34. decipere hostem: q 53, 1 (Donatistas): Cre 1, 4, 6;
declarat aliquid: tri 12, 7, 12.
defendere sententiam: monte 2, 7, 26. quod non ratione comprehenditur: an 1, 13, 16. sententiam: 1, 14, 17; aliquid quod volumus: 1, 14, 20; se (Donatistas): re 2, 18, 1. sententiae facinus: Jul im 4, 108*.
definire (a. c. i.): Jul 1, 8, 39.
delectat (Manichaeos): Fau 17, 3. (Donatistam): ep 93, 10. delectare (schismaticos) vaniloqua: Ps 71, 12;
destruere arbitrii libertatem: perf 11, 23*. naturale peccatum: Jul im 2, 122*;
dicit (2 Cor 9, 7): monte 1, 20, 68. (1 Cor 10, 10): Fau 12, 37. (Ioann 1, 18 et 1 Ioann 4, 12): ep 147, 5. (Ps 103, 2): Gn li 2, 9, 21 (Rom 9, 11): ep 202, 4. dicere quod Iosephus maritus Mariae erat: s 51, 10. (de perfecta fide): men 20, 41; prophetarum litteras in Christo esse completas: Fau 12, 6. imperativum: Jb 36; Gal 5, 16-17): t Mor 10, 2. (1 Cor 15, 41): Gn li 2, 16, 33; cuius corpus et sanguis sit: tri 3, 10, 21; aliud ac LXX: ci 18, 43. alium sensum: 18, 45. non diversitatem substantiae: Max 1, 12; non contradicit fidei: Gn li 7, 24, 35. opinioni Origenis: ep 202, 4. indicere (postulatum): Jul im 1, 7*. praedicit totum orbem sibi crediturum: ci 12, 10, 2. omnia genera hominum in credendum converti: 22, 4. praedicere (historiam): Jud 7, 9;
dignoscere verum: Pel 1, 20, 38.
discere credendum (et a. c. i.): ep 147, 5.
docet potestatem, clementiam, naturam: ord 2, 9, 27. docere (de anima, a. c. i.): mor 2, 17, 55. etiam posteros: Ps 118, 22. (non episcopos): ep 228, 5; edocere catechumenos: cat 8, 12;
ducit ad intuendum: Fau 21, 6. ad beatitudinem: ci 18, 41. ducere ad discendum: ord 2, 9, 26; (bene operantes): s 88, 14; ad fidem: ep 118, 3. inducit in lucem: mor 1, 2, 3. introducere ad Deum: cred 1, 2. seducere (a Christi unitate): Ps 71, 5;
emendare codices: do 2, 15, 22;
esse: ep 118, 3 (Platonici). Ps 113, 1 (figurae nostrae). corrupta nullus cursus: men 19, 40. deesse Ecclesiae: ep 186, 1. interesse: ep 43, 9 (Africana Ecclesia). praeesse civitati: ci 2, 9.
evellere cor de loco suo: Jb 37;
evertere religionis viam confracta: men 21, 43.
exardescere collata: vit 1, 4.
excipit fatigatum: ba 2, 8, 13.
exclamare aliquid in epistula: ep 147, 17.

facit certum: Gn li 10, 3, 6. nos intentos ad quaerendum e. q. s.: Ps 143, 1. exceptiones: ci 1, 21. facere securum: 22, 8, 3; facere, i. e. punire, invehi, occidere: Ad 17, 5. ep 44, 4. bo 47. ci 1, 26. 4, 1. do 4, 6, 9. fieri: 2, 25, 39. Ps. 118, 2. Hept. 4, 16. efficere (optatum): mag 5, 15.
fallit plerumque: ord 2, 9, 27 (humana). fallere nescit: pec 1, 22, 33 (divina). refellere errorem Sadducaeorum: Fau 16, 24.
fateri (a. c. i. de conubio): ench 78, 21.
firmare quid sit versus: mus 5, 1, 1; (quid sit vera eloquentia): cred 7, 16; praecepta vivendi: 15, 33; fidem: Fo 20. (Habac. 2, 4, etc.): sy 1, 1; consuetudinem: do 2, 13, 19; Scripturas: fu 9, 10; incognita 14, 18; Scripturas Fau 13, 5; Evangelium 17, 3; Scripturas 28, 4; Litteras: cat 4, 8; misericordiam Dei: Jb 37; (episcopos catholicos): ba 2, 4, 5; 4, 6, 8; consuetudinem: 6, 1, 1; sententiam: 6, 2, 3; consuetudinem: 7, 20, 39; virgines: vg 21, 21; homines fieri peiores: ep 91, 4; si firmatur, credendum est: ep 147, 4; sententiam: 147, 23, 52; quaestiones: s 294, 21; sententiam: ep 164, 2; fidem: 164, 5; Libros: Jo 96, 2; originale peccatum: Pel 1, 15, 29*; 3, 10, 26; homousion: Max 2, 14, 3; quid sequi debeamus: ep 250 fr; verba legis: Jul im 1, 3'*; confirmat magisterium ep 137, 3. testem: 147, 3. aliquid de nuptiis: nu 2, 13, 27*. animam in unoquoque conditam: Jul im 2, 25*. confirmare repetitionem baptismi: ep 108, 3. sententiam: Pel 4, 10, 28. infirmare (actiones bonas): Don 34, 57.
flagitat fidem: rel 24, 45.
frangere multitudinem: ep 22, 1; colla superborum: Fau 12, 2; cervices superbas: vg 17, 17;
frenare aviditatem: cf 9, 8, 17.
fulcire sermonem: s 362, 22; in historia religionis (Christianos): ci 18, 40;
fundare Libros: cf 6, 5, 7. Litteras: ep 93, 10; sententiam: s 294, 1;
generare versum: mus 2, 7, 14;
geri in mysterio futurarum rerum: Ps 33, 1.
non gravare Florum: Jul im 4, 112*.
habet (= continet aliquid): s 294, 18. exhibere defensionem: Jul im 4, 113'. perhibet testimonium: vg 45, 46. prohibent mendacium: men 15, 26'. prohibere familiarissimos: ep 110, 6.
hortatur nos (ad beneficium): monte 1, 20, 68. exhortari homines: vg 21, 21.
iaculare verba: Ps 10, 2.
incarnari paterna: Jo 40, 6.
incorporari male viventibus: Ps 3, 7.
indicat malum: Jul im 3, 177*. 3, 185*.
innotescere: gest 34, 59 (liber de gestis Pelagii).
instruere fidem: ep 89, 7';
interpretari prophetica: Hept 6, 19 (Septuaginta).
invitare ad spirituales fructus: ep 29, 6;
irridet ratiocinationem: ci 22, 29, 5.
irritare in odium: ci 4, 1;
iubet evolare ad intellectum: ord 2, 9, 27. servos dominis esse subditos: Hept 2, 77. iubere (baptisma): Pet 2, 32, 75;
iuvat (Augustinum): s 311, 5. adiuvat (Augustinum) adversus perversos: pers 11, 26. adiuvare studio partium caecatos: ba 1, 1, 1;

laudare Raziam: Gau 1, 31, 37;
lectitare praecepta concordiae: ep 138, 2;
legi: Gal 35. Fau 11, 8. ep 138, 2. Ps 77, 28. eligere locum caelestem: Ps 81, 5;
liberare de carcere Petrum: t Frangip 1, 15;
loquitur de symbolo: s 212, 1. loqui (de Eph 4, 7-10): Ps 67, 25.
mactare (Catilinarios): ord 2, 7, 22.
mandare custodienda: Jul im 3, 34*; commendat Deum: mor 1, 10, 16. Libros: Gn im 1, 1. (fidem): lib 3, 23, 67. utramque Scripturam: fu 5, 6. Scripturas: cf 7, 7, 11. Ecclesiam: Cre 1, 32, 39. Scripturas: leg 2, 4, 13. (miracula non Christiana): ci 22, 8, 1. commendare Scripturas: Fau 13, 5; nuptiarum bonum: vid 8, 11. sabbatum: Gn li 4, 11, 21; Deum: ci 12, 18.
merere fidem: cred 14, 32.
non minuere aequitatis potentiam: Jul im 4, 112*;
monstrare hominis sapientiam: tri 14, 1, 1; demonstrat quanta faciat: ord 2, 9, 27. demonstrare, quid sit trinitas: tri 15, 1, 1.
movet (Augustinum): ep 1, 1. cf 4, 3, 6. pec 1, 27, 50. re 1, 23, 1. non moveri miserius est: cred 16, 34; ad credenda quae non vides: ep 147, 16; commovet stultos ad sapientiam: cred 16, 34. animas errantes: 16, 34. nisi me Ecclesiae commoveret, non crederem: fu 5, 6. commovere animam (ad confitendum): mor 1, 21, 38; (ad credendum): cred 11, 25; 14, 31; homines (ad purgandam vitam): 15, 33; (ad credendum); lib 2, 1, 1; ad observationem legis): Gal 1; (ad credendum): Ps 3, 7; (ad praeceptis inserviendum): 8, 5; (ad credendum): 113, 2; removere aliquem ab altario: ep 54, 3;
munit sententiam: Jul 1, 7, 29. munire simulationem: monte 2, 19, 65;
mutare aliquid Spiritus Sancti: ci 15, 23, 3.
narrare vel praeterita vel futura credenda: lib 3, 21, 60;
numerare haereticorum dissensiones in veneficiis: Par 1, 10, 16;
nutrire quasi lacte parvulos: q 81, 1.
obterere haereticos: ba 5, 28, 39;
offendere (Anebontem) Aegyptium: ci 10, 11, 2.
non opitulatur Iudaeorum, quae in Christum est: Jb 37.
oppilat fauces: Pet 2, 92, 205.
ostendit homini quousque se depresserit: ord 2, 9, 27. (praenuntiata) impleri et effici: Fau 13, 5. vera se narrasse praeterita: ci 12, 10, 2. parentum crimina filiis non nocere: Jul im 3, 15*. ostendere fidem: Fau 13, 7. sententiam: ba 5, 23, 33; (1 Cor 12, 12): Jul 4, 16, 79*.
patere (summum bonum esse Deum): mor 1, 14, 24.
non permittit labi in errorem: s 362, 16.
persuadet voluntariam paupertatem: ep 138, 3. (honorem memoriae): ci 1, 26. persuadere Spiritum Sanctum personaliter (in Fausto) esse: cf 5, 5, 8. sensus: ep 138, 1; non persuadere posse animal esse mundum: re 1, 11, 4;
pertrahere ad bona concupiscenda: Ps 81, 5;
portat infirmitatem nostram: Ps 86, 4.
postulat (syllabam correptam): mus 2, 2, 2.
praecedit rationem: mor 1, 2, 3. 1, 25, 47. ba 2, 7, 12. praecedere quanto aetate, tanto: Ps 64, 6.

praecidere de societate recte viventium: Ps 3, 7; ab errore: 3, 7;
praecipit aut vera aut credenda: rel 10, 20. (caritatem): q 81, 1. (clementiam): ep 138, 2. praecipere nomen: Ev 3, 7, 31; (2 Tim 2, 8): leg 2, 2, 6;
praedicat (esse Deum): tri 15, 4, 6. (Jesum parentibus subditum fuisse): Max co 15, 18* = Max 1, 8*. praedicare evangelium: Jb 39. quanto maiore praedicantur, tanto robustiore fide: ep 232, 4; dilectionem Deum esse: tri 8, 8, 12;
praeiudicare nolo: s 358, 5.
praenuntiat res ipsas, antequam fierent: Fau 13, 5. futura: ci 12, 10, 2. populum piorum: 16, 16.
praeparat hominem rationi: rel 24, 45.
premit cervicem: Fau 12, 37. linguam: Pet 2, 92, 205. premere aliquem: mus 2, 11, 21. s 51, 3. imperitos: fu 8, 9. (Donatistas): Cre 1, 11, 14; bre 3, 8, 11; vituperantem: Ps 119, 4; nulla: Jul im 1, 43*; comprimere errorem: ep 186, 1; turbam clericorum: 202, 3; contumaciam: Jul 2, 9, 31; se deprimit: ord 2, 9, 27. Varronem: ci 7, 24, 1. exprimit nomen: Pel 3, 4, 12. opprimere Donatistas: bre 3, 8, 11; reprimere indoctos: do 3, 14, 22; malos amatoresque huius saeculi: Jb 38; ecclesias: s 294, 17; se reprimere compescente: Ps 72, 21.
probat fidem: Fau 13, 5. probare (veritatem esse percipiendam): Ac 2, 6, 14. paenitentiam baptizandorum: s 352, 1. (codices corruptos esse): ep 82, 2. hoc: Jul 2, 9, 31. traducem peccati: Jul im 3, 31*; semen maledictum esse: 5, 25*. approbare mendacia: men 17, 34; Hept 2, 1;
proferre testimonium: Ad 15, 1;
promittere benedictionem: Par 1, 2, 2; immortalitatem: tri 13, 9, 12.
se proponere exponendos simili: do 4, 8, 22.
purgare vitam: ord 2, 9, 27;
putare veritatem non posse inveniri: Ac 2, 13, 30.
recipit verbum in usu: Hept 1, 91.
reconciliare (peccatorem): ep 54, 3;
redarguere absurde credentes: Gn li 10, 16, 29;
regit sensum nostrum: s 363, 1. regere (Christianos): Ev 2, 12, 28; corrigere Donatistas: ba 5, 27, 38; turbam clericorum: ep 202, 3; vulgus ignavum: Jul im 5, 4*; dirigere fratres ad civitatem: s 324;
remanet quid, si admissa fuerint mendacia? ep 40, 3. similiter: fracta omnia dubia remanebunt: men 10, 17.
respondere aliquid: Fau 10, 3. nu 2, 1, 1. s 362, 15, 145, 3.
retentare (Caesareenses): ep 202, 4'*.
revocat ad diligentiorem considerationem: ba 3, 4, 6. ad veritatis regulam: Cre 1, 3, 4*. poenitentem (a prava cogitatione): ep 140, 5. cogitationem ab impietate: Ps 72, 21. revocare (Judaeo christianos): Gal 42; (Mich 6, 6-8): s 48, 4; (a prava sententio): 48, 5;
roborare normam vivendi: mor 1, 21, 38; historiam: ep 17, 3; consuetudinem: ba 6, 2, 3;
sanare malum: ep 22, 1; (Julianum): Jul 2, 10, 37;
scribere (Matth. 23, 8-10): mag 14, 46; libros: Fau 11, 5; conscribere multa

de litteris ecclesiasticis: Fau 33, 6. praecepta concordiae: ep 138, 2; alia: 147, 3; (litteras post ascensionem): Jo 96, 3; (Gen 2, 7, 22): Chr 2, 36, 41; praescribit vivere: mor 2, 20, 74. (quod non est dubitandum): ep 54, 5. praescribere (opificis): Jul im 5, 62*. (1 Tim 4, 4): 6, 16*.
serenare nubilum cordis: ep 263, 1;
significat nomen: Pel 3, 4, 12.
statuere (dogma): Chr 2, 23, 26. constituere, quid sequi debeamus: ep 250 fr; imagines: hae 1. instituere ludos: ci 2, 8; sacramenta: 6, 11;
subiugare ingenia: Fau 3, 2.
subvertere argumenta: Jul 2, 2, 4;
succurrit (interpretationi): ci 22, 29, 4.
superare callidissimum: Jul 6, 7, 19;
suscipere opus: Jul im 1, 2*.
tenet (Augustinum in Ecclesia): fu 4, 5. prophetas (in canone): Fau 18, 7. tenere multitudinem: cred 7, 16. non teneri Leutii: Fel 2, 6. Cypriani: Cre 2, 32, 40. Librorum: Gn li 1, 19, 39. ep 184, 2. tri 6, 3, 5. Max co 4. Jul im 6, 16. continere sententiam: Fau 22, 67. verba: ep 55, 19'; s 9, 1'; Scripturas: gest 5, 14; detinere (ne crederem apocryphis): Fau 23, 9; (a sententia): Max 2, 14, 3; retinere Christum baptizatum esse: do 2, 28, 42. (epistulam 1 Jo): 1 Jo 7, 5; (non infideles): Gn li 2, 1, 4; membra: tri 12, 17, 12;
terret Felicem: Fel 1, 12. non Faustum: Fau 22, 73. (non Augustinum Cypriani): ba 2, 1, 2. terrere (non eos qui Scripturam intuentur): Ps 118, 4; (Pelagianos): ep 194, 7; (non Augustinum Vitoris): an 2, 11, 15; nulla deterret a quaerendo quid verum sit: ba 3, 3, 5.
testatur nativitatem Christi: Fau 29, 3. Christum manifestius locutum esse, quando cum discipulis solis erat: Jo 113, 3. attestatur apertum quod tunc tegebatur: Fau 7, 9. contestatur tenebras: Jo 117, 1.
tollere sacramenta: cred 16, 34. ci 6, 11; se attollere ad requirendum: ci 18, 44. (nos homines) in Deum: cred 16, 34;
tractare libros assumpta: cat 8, 12;
transcendit humanam facultatem: ord 2, 9, 27.
transferre credentes (in Ecclesiam): Ps 3, 7;
se transigere manibus: mor 1, 33, 70.
tribuere naturae omnia mala: Jul im 4, 1;
tueri dogma: Jul im 1, 25*.
urget Manichaeos: Ad 15, 1. urgere (Manichaeos): 2 an 12, 18; (Pelagianos): Jul im 3, 137.
usurpare loca: Ps 36, 2.
venit ac subvenit in colluvie morum: ep 138, 3. convenire Iudaeos: Jul im 3, 39*. invenire non peccatum esse nuptias: vg 19, 19. pervenire ad terminum: ep 54, 2. v. Ib: subvenit.
vincere nos: mus 2, 11, 21; diabolum: ep 89, 3; philosophos: ci 11, 5. convincere (Felicem): Fel 2, 6; Donatistas: ep 185, 1; hominem secundum carnem vivere: Pel 3, 9, 25. ci 14, 2, 2; utrosque (Manichaeos et Pelagianos): revincere haereticos: s 364, 3.
vincit animum: do 3, 10, 15. devincire fratres (Donatistas): ep 129, 3;
non vindicat quod ratio arguit: Jul im 2, 16*. vindicare vestem: do 2, 40, 60.
non vult filios pendere pro parentibus poenas: Jul im 3, 15.

b) Substantives or adjectives which denote an act of authority or its effect

beneficentia: rel 29, 52.
celsissimus: ci 1, 24. v. Ia: excellens, excelsa. Ic: excellentia.
certissimus: pec 3, 4, 8. v. IIa: facit certum.
contestatio: pers 17, 47'. v. IIa: testatur.
firmitas: tri 3, 10, 27. v. IIa: firmare.
gravior: Ps 36, 2. v. Ia: gravis. Ic: pondus. IIa: gravare.
iudicium: Gau 1, 31, 38. v. IIc: iudicandi.
maior: Max co 11*. v. Ia: magna, tanta, etc.
merita: cat 8, 12.
opacitas: mor 1, 7, 11.
praeiudicium: ba 7, 53, 102. v. IIa: praeiudicare.
sententia: ep 143, 8.
testimonium: op 4, 5. v. IIa: testabur.

c) Functions specially ascribed to authority

annuntiandi Evangelium: Ev 1, 1, 2.
in his rebus, i. e. augurandi: ci 4, 30.
censurae = censendi: an 2, 11, 15.
contemnendi baptismum: ep 265, 3.
docendi: Jb 29.
humilitatis = se humiliandi: Pet 2, 101, 232.
imperandi: cf 9, 8, 17.
in iubendo = iubendi: mor 1, 31, 67.
iudicandi: Jul 3, 18, 35*.
magisterii: Jb 39. cf 7, 19, 25.
mentiendi: men 5, 9. ep 40, 4 (mendacii). s 133, 2.
mutandi consuetudinem: ba 4, 6, 8.
narrandi: Ev 2, 12, 28.
praecipiendi: Fau 11, 5. 11, 8. cat 8, 12.
regendi: ep 211, 14.
sceleris (committendi): ep 204, 6.
scribendi Evangelium: Ev 1, 1, 2.
significandi (sacrificium): Fau 6, 5.
in suadendo = suadendi: cf 6, 14, 24.
suscipiendi belli: Fau 22, 75.
in tractatione Scripturarum et assertione fidei: tri 6, 10, 11.

Once more it is a pleasure to put on record our gratitude to the Paulist Press for work done with care and dispatch. However, it would be a minor "miracle" if even their expertness rose superior to the frailties of humanity. If any *errata* occur, our thanks to those who point them out.

INDEX III

PASSIVE ASPECTS OF AUTHORITY

a) *Auctoritas* the direct object

N. All verb forms have been put in the present indicative passive. Where the text of Augustine had the active instead of the passive this has been indicated by a semicolon.

aboletur contempta penitus: Fau 11, 5. furore Manichaeorum: 22, 15;
accipitur non a Fausto: Fau 13, 4; entiendi ab infirmo: s 133, 2; sicut pellis: Ps 103, 1; a Christianis, cum sacramenta non observent: Jud 5, 6;
admittitur mendacii: ep 40, 4. nulla in exitium rationis: Jul im 4, 136*;
non aequatur canonicis ullius disputatoris: Pel 4, 8, 20.
affertur bivirae univiram esse praeferendam: vid 13, 16;
amittitur a Deo, si modum non tenet: Jul im 3, 18, 35;
ad amplectendam paganorum prophetia non valet: Fau 13, 15.
non aperitur, si dubitatio admittitur: Fau 11, 2.
approbatur historiae in Litteris: tri 14, 8, 11.
assumitur postea ratione: mor 1, 2, 3; ut caveantur praesumptionis errores: cat 8, 12. Cypriani pro schismate: ba 2, 3, 4;
attenditur praecipientis, non sollertia disserentis: mon 31, 39.
auditur synodicae lectionis: Max co 15, 13*;
aufertur non Iosepho: s 51, 10. de medio a Manichaeis: Fau 32, 19. gratiae, nisi (naturale agnoscitur peccatum): Jul im 2, 117*.
augetur caritate: fu 4, 5. Libris, quod a ludaeis non intelleguntur: Fau 16, 21.
cernitur atque discernitur prudentia: Fau 22, 66.
clarificatur per dispensationes apostolorum etc.: Fau 33, 9.
colliguntur Novi Testamenti: mor 1, 23, 42';
commendatur fidei gentium: Fau 6, 7. recenti memoria: 16, 11. per successiones 32, 19. per dispensationes apostolorum et successiones episcoporum: 33, 9. (Legis observandae causa): ep 82, 2. miraculo: Hept 1, 169. Scripturis: 4, 42. in gentibus ab apostolis: ep 199, 2; a Christo in Novo Testamento: leg 2, 2, 3. crediturus profutura: ci 18, 42. voluntate Dei: Jul im 1, 134*.
comparatur per modestiam: q 31, 1*; philosophorum evangelicae: Ps 140, 19;
conceditur, quibus veritatem conaris adimere: cred 14, 31; narrandi evangelistis: Ev 2, 12, 28.
conciliatur a Christo miraculis: cred 14, 32; a deis per falsam divintatem: ci 2, 19; dogmati exemplo: Jul im 4, 37*;
confertur Librorum cum Platonis: vit 1, 4. Manichaei cum Apostolorum: Fau 32, 33. Platonicorum cum catholicorum: ep 118, 5.
confunditur interminata: Fau 11, 5.
coniungitur cum operatione septenaria Spiritus Sancti: q 61, 7.
constituitur a Deo, qua attollamur in Deum: cred 16, 34. Ecclesiae clara atque manifesta: q Ev 1, 38. in sede sublimiter: Fau 11, 5. Scripturarum per montes: Ps 67, 23. (scriptis Augustini) nulla velut canonica: ep 193, 4 = q Du 3, 3. Filii in Patris legibus: Ar 18, 9; a Deo obtestatione: Jul im 3, 40*.

contemnitur (Augustini forsitan) ab adulescentibus: ord 2, 10, 28; si Librorum, penitus aboletur: Fau 11, 5. nullius doctissimorum: ci 18, 40.
contremiscitur Christi maiestatis: s 361, 14;
convertitur in mores: cred 16, 34.
corrupta nullus cursus ad castitatem: men 19, 40.
non culpatur facto Iudae: Fau 22, 60.
non curatur hominis mortalis a martyribus: s 326, 2;
custoditur successionibus: Fau 32, 21. per dispensationes apostolorum et successiones episcoporum: 33, 9.
non damnantur graecae et latinae: ep 71, 2'. damnari non debet: s 294, 7.
datur codicibus: Fau 13, 4; baptismo: Jo 5, 3; viro: Hept 4, 59; non hominibus contemnendi baptismum: ep 265, 3; evangelio: t Denis 25, 2; non editur christianorum, in quibus solem colere praeceptum sit: Fau 16, 10; redditur Patriarchis: Fau 22, 3. traditur Ecclesiae procul dubio per Dominum: pec 1, 26, 39.
declaratur parentum nomine: s 51, 20.
declinatur ad corpus humanum: Ac 3, 19, 42;
defertur a turbis Ecclesiae: Jb 29.
non deseritur ratione: rel 24, 45;
dicitur divina: ord 2, 9, 27. praedicitur (in Libris): cred 17, 35.
diffamatur gloria: Fau 32, 19. sublimiter: ep 102, 14 = prae 9, 17.
discutiuntur, quae mendacium prohibent: men 15, 26';
dispensatur per mortales: Ps 103, 1. per homines: 103, 2.
distenditur nomine pellis: Ps 103, 2.
non exspectatur ad coitum: Gn li 9, 4, 8.
exstinguitur furore Manichaeorum: Fau 22, 15;
extenditur sicut pellis: Ps 103, 1.
falli nescit: pec 1, 22, 33.
firmatur recenti memoria: Fau 16, 11. misericordia Dei: Jb 37. vetustate: fu 4, 5. Hept 1, 169. confirmatur a Domino: Ad 16, 1; Apostolorum temporibus: Fau 11, 5. (ad fidem): 13, 5. prophetiae: Jb 5. a Christo et Apostolis: leg 2, 2, 3. 2, 2, 5; infirmatur (Manichaei apostolatu): fu 5, 6;
non frangitur veritatis: men 10, 17. defensione erroris: vg 17, 17; nimia humilitate: ep 211, 14. confringitur, ut religionis via evertatur: men 21, 43. infringitur quattuor auctorum: ep 82, 3;
fundatur: Fau 32, 19. 32, 21. toto orbe: s 361, 13.
habetur ut modus quaerendi: Gn Ma 2, 2, 3; in Quadragesima: ep 55, 14; ad imitandum adulterium: cf 1, 16, 25; a Romaniano: 6, 14, 24; a martyris: s 326, 2; tanti a Donatistis: bre 3, 10, 20; ut credamus: Gn li 8, 2, 5; paterna: Ps 101, 1; ab animis spiritualibus: 103, 3; ut intenti simus ad quaerendum: 143, 1; a patribus: tri 4, 17, 23; de septimo die: Hept 1, 172; non a Cicerone: ci 4, 30; non sententia poetica: 5, 8; a Scriptura: 12, 9, 2; magna Scripturarum apud ludaeos: Jud 1, 2. adhibetur (Jac 3, 9): Gn im 16, 62. (ut spe vera beatitudo clarescat): ci 19, 1, 1. praebetur Evangeliis: Fau 3, 2. baptismo a Christo: Pet 2, 101, 232. imitanda: ep 137, 5. exemplo sceleribus: ci 2, 25, 1; ad damnabilia imitanda: 4, 1.
improbatur ne impio quidem sensu: Hept 2, 92;
incohatur miraculis: fu 4, 5.
insinuatur nobis in Patre: s 71, 12.

intellegitur sicut pellis: Ps 103, 2; non ut dissimilitudo naturae: Jo 31, 4;
intercipitur mendacio: men 8, 11.
interminata (pass.) dubitatione confunditur: Fau 11, 5.
invenitur (non de animae praeexistentia): an 1, 19, 34; in Septuaginta apostolica: ci 15, 14, 2.
invidetur aliis a ludaeis: ci 15, 13, 1;
non labefactatur Evangelii: Fau 16, 14; concilii: Cre 4, 2, 2. si Cypriani, faterentur nos recte non credere: Don 29, 50;
non minuitur Libris, quod a ludaeis non intelleguntur: Fau 16, 21. (nostris codicibus invidia ludaeorum): ci 15, 11. comminuitur Scripturarum ab haereticis: men 21, 43. diminuta veritatis omnia dubai remanebunt: men 10, 17.
nutritur spe: fu 4, 5.
obicitur Cypriani a Donatistis: ba 1, 19, 29; 2, 7, 12; rationi: ep 143, 7. Manichaeo: Jul im 6, 16;
occultatur aliquando in Scripturis: Ad 17, 5.
non oppugnatur (vario ritu): ep 102, 10.
ostenditur patrum: Max co 4*;
penditur magni: ep 104, 1; plurimi: s 153, 3;
perducitur successionibus: Fau 32, 21.
ponitur aperte in Scripturis: Ad 17, 5. a Deo in Ecclesia sua: Ps 103, 1; anteponitur ceteris litteris: ci 14, 6, 2; deponitur potius quam exponitur a Pelagianis: Jul im 4, 136. exponitur a Domino: Fau 19, 29; a Paulo: Jul im 1, 133*; imponitur non carni, sed spiritui: ep 22, 1. interponitur de pecorum anima etc.: mor 2, 17, 55. de patre: cred 12, 26. opponitur septuaginta episcoporum: ep 43, 5. Manichaei: Fau 27, 2; praeponitur nullo modo rationi: rel 25, 47. Spiritus Sancti propter sanctitatem: cf 5, 5, 9; universae Ecclesiae: ba 3, 10, 14; non sensu, sed ratione: ci 10, 16, 1. proponitur magis pro catholicis quam pro Donatistis: ba 3, 1, 1. non ad mentiendum: Hept 2, 1.
portatur a martyris: s 326, 2; importatur ab Apostolo: leg 2, 7, 27;
praedicatur evangelica summis viribus: Fau 16, 12; ab Apostolis: an 2, 2, 5;
praefertur spiritualibus donis: cf 13, 34, 49. omnibus (sc. auctoritatibus): Fau 33, 9. a catechizandis: cat 8, 12. omnibus transmarinis episcopis: ep 89, 3; a cordibus nostris: Gn li 9, 12, 22. a senioribus: Ps 118, 22;
non praeiudicatur (in rebus metricis): mus 2, 1, 1.
praesentatur Christi in carne: ep 137, 3.
profertur mentiendi non de Libris: men 5, 9. Manichaeorum a tam paucis: Fau 13, 5. Prophetarum contra Faustum: 13, 7. contra communem inimicum: s 294, 7; (Sap 10, 1/2): ep 164, 3. contra Augustinum: s 153, 3; non ab Augustino: Jul im 4, 108*;
proruitur nullis impietatum argumentis: Jul im 3, 20*;
quaeritur rationi roborandae: mus 5, 5, 10. in producenda syllaba 5, 5, 10; a Cypriano: ba 4, 6, 8; in baptismo: 4, 24, 31; non requiritur ratione exhibita: Fau 13, 6;
recipitur Testamenti Veteris: mor 1, 10, 16; religionis in Vetere et Novo Testamento: q 36, 1; non a Manichaeis: Jul im 6, 16;
relinquitur Ecclesiae modicum: Jb 30; a Pelagianis: Jul im 6, 7.

removoventur (ipsius rationis causa): mag 5, 15'. Fau 32, 19;
non reperitur valentior quam Christi: Ac 3, 20, 43; nulla in litteris sicut in ep. Alex. Magni: ci 12, 10, 2.
repetitur a Zosimo: Pel 2, 3, 5.
non reprehenditur temere: leg 1, 13, 17.
non reprobatur castitate canonis: ci 18, 38.
respicitur nequaquam: ep 202, 6;
non respuitur a Juliano: Jul im 4, 123;
roboratur gentium consensione per successiones Apostolorum: Fau 13, 5.
sciri ingenti studio desiderantur: ep 202, 4';
separata se mera et simplici ratione introducturos ad Deum: cred 1, 2.
servatur Scripturae: Fau 10, 3. observatur ratione: mus 4, 16, 31;
solidatur inter superiores: cf 13, 34, 49;
non spernitur a Manichaeis: Fau 24, 1; (non Jon 3, 4 et LXX): ci 18, 44. non Litterarum, sed male intellegitur: 21, 27, 6;
stabilitur evangelica: Fau 32, 19.
submittitur ab ipso Deo: Ac 3, 19, 42;
suscipitur Scripturarum: Jul im 3, 42*;
non superatur ratione: ep 118, 5;
tenetur ad testificationem libertatis: Fau 8, 2; ritu non observato: 32, 9; a parte Donati: bre 3, 16, 28; in credendis: tri 9, 1, 1. continetur in Actibus: sy 8, 15. continentur Litteris: Ev 1, 1, 1'. Libris: ep 147, 5. obtinetur in multitudine prophetarum: ci 17, 24;
terminatur Veteris Testamenti quadraginta quattuor libris: do 2, 8, 13 = re 2, 4, 2.
traducitur a caelo in terras: ci 2, 10.
tribuitur Apostolo non verborum sed rerum: mag 5, 15. Libris: monte 1, 20, 65; Septuaginta: ep 28, 2; medicamentis fidei: cf 6, 4, 6; Scripturae: 6, 5, 8; qui primos apostolos sequebantur: Ev 1, 1, 2. non mortifero peccato: op 20, 36. viro: Hept 4, 59; veritati: Jul 1, 7, 29. non apocryphis: ep 237, 4. non hymno cuidem: 237, 9; Evangelio: t Denis 25, 5;

b) *Auctoritas* other than the direct object

N. Deponent verbs or those that govern another case than the accusative. Each case has been indicated by its corresponding number.

accipere sententiam pro (5): Pri 9, 12.
accommodare fidem (3): Pri 9, 12. similitudinem (3): ep 167, 3.
acquiescere (3): Jul 3, 1, 1. Jul im 3, 154.
adhibere patrocinium turpitudini ab (5): ci 2, 7.
agere ex divinae legis: bre 3, 2, 2. redigere exempla in (4): ep 43, 8.
alligare loris, i. e. in (5): Jb 39'.
ambulare per fidem in (5): ep 147, 19'.
astruere mendacium de Pauli (5): men 5, 8.
audire nomen a Domini (5): t Mai 95, 1.
auferre Isaiam de (5): Jud 8, 11.
averti a Scripturarum (5): s 12, 8. a canonicis (5): nu 2, 29, 51'.
blandiri carnaliter de Cypriani (5): ba 1, 18, 28.
cedere Veteris Testamenti analogia utentium (3): cred 3, 7. et credere

Librorum (3): do 2, 7, 10. apostolicae (3): Fau 12, 3. Ecclesiae (3): Jb 30. plenarii concilii (3): ba 2, 3, 4. universi orbis (3): 2, 4, 5. Evangelii (3): ep 102, 14. Christi (3): s 361, 13. Scripturae (3): pec 1, 22, 23. paginarum divinarum (3): 2, 36, 58. Cypriani (3): Don 29, 50. Innocentii Pp (3): ep 176, 5. sanctorum (3): Jul 3, 1, 1. divinae (3): ci 10, 31. Evangelii (3): prae 9, 17 = ep 102, 14. discedere nusquam ab (5): Ac 3, 20, 43. non recedere ab (5): Gn li 12, 33, 62. corr 1, 1.
celebrare Pascha ex (5): ep 55, 14.
cognoscere Dei voluntatem per (4): Gn li 8, 27, 50.
commemorare auctores in (5): ep 102, 15'.
commendare sacramentum fontis ex Apostoli (5): t Guelf 7, 1.
comparare Vetus Testamentum Novi (3): mor 1, 21, 39. philosophorum evangelicae (3): Ps 140, 19. Ambrosium Scripturae (3): Chr 1, 43, 47.
concertare Scripturarum (3) res cum re, causa cum causa etc.: Max 2, 14, 3'.
concludere de Moysi (5): Ev 2, 62, 121.
concordare in canonica (5): Fau 11, 6.
condemnare nuptias praeter (4): vid 12, 15.
conferre Septuaginta interpretum (3): do 2, 15, 22. Manichaei apostolicae (3): Fau 32, 22. Manichaeorum cum catholica (5): ep 118, 5.
confiteri ex Tulliana (5) verbi controversiam turpissimam esse: Ac 2, 10, 24.
congruere Librorum (3): s 51, 18. Scripturarum (3): Cre 2, 32, 40. ci 15, 1, 1.
consentire omnibus (3): ep 89, 6'. Scripturae (3): pec 1, 22, 23. Ecclesiae (3): 3, 2, 2. consentire in catholicam (4): ep 186, 9.
contegere carnalem contentionem contra spiritualem (4): Jul im 4, 44.
convincere per Cypriani (4): ba 1, 1, 1.
credere (3) aliter ac rationi: qua 7, 12. (3) de secundo beatorum genere: cred 11, 25. nos vetat (3): ep 28, 4'. de poenis et praemiis (3): lib 2, 1, 1. de rebus incertis (3): 2, 2, 5. et cedere (3): do 2, 7, 10. divinae (3): bo 24. muliercularum (3): cf 1, 6, 10'. evangelicae (3): Fau 5, 7. Apostoli (3): Ev 4, 10, 20. Librorum (3): ep 147, 5. patrum (3): tri 4, 17, 23. Librorum (3): ci 12, 10, 2. credere adversus Scripturarum (4): Fau 13, 5. credere ex divina (5): Gn li 5, 12, 28. Scripturarum (5): tri 3, 1, 5'. credere Deum per (4): cf 6, 5, 8. credere caelos periisse secundum epistolae (4): Gn li 3, 2, 2.
custodire canonem in religionis (5): ci 18, 38.
dare comparationem secundum (4): Max co 15, 9*. reddere rationem contra (4): ep 143, 7. se subdere (3): monte 1, 3, 10. Fau 32, 19 (bis). ep 185, 7. re 1, 9, 1. subdere colla (3): pec 1, 21, 29'. tradere ex (5): tri 4, 6, 10.
debellare gentes ex (5): ci 18, 11.
decernere secundum (4): ba 6, 13, 20*. 6, 13, 21.
defendere opuscula posteriorum ex (5): Fau 11, 5.
delectare contra (4): s 294, 5.
demonstrare anticategoriam in (5): Cre 3, 73, 85. demonstrare fidem secundum (4): tri 1, 2, 4.
depromere historiam de (5): monte 1, 16, 50'. auctoritatem de (5): ep 176, 5.
descendere de (5): ci 15, 2 (de forma intellegendi).
detorquere imperitos ab (5): s 12, 2.
deviare ab (5): tri 3, 10, 22. ci 1, 19.

dicere aliquid (3): Fau 32, 21. dicere de (5): ord 2, 10, 29. ba 1, 1, 1. dicere ex (5): Hept 7, 33. Veteris Testamenti nomen secundum (4): gest 5, 14.
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disputare contra (4): ep 186, 8.
distinguere Cypriani litteras ab (5): Cre 2, 31, 39. ep 93, 10. genus litterarum ab (5): ep 93, 10.
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esse magnae (2): Jul 1, 3, 7. maioris (2): Cre 4, 6, 7. sublimioris (2): cf 13, 15, 16. esse multis (3): cf 8, 4, 9. esse minus (5): mag 5, 15'. esse sollicitum de (5): pec 3, 6, 12. esse in (5): Ev 1, 10, 28. ci 18, 38. esse notum in (5): vg 45, 46. esse situm in (5): mus 3, 3, 5.
excellere inter omnes (4): Ev 1, 1, 1' = re 2, 16, 1'.
exordiri a ratione an (5): mor 1, 2, 3.
exuere (5) sicut stola: Jb 30.
facere prosecutionem ex (5): Max 15, 2*. comparationem secundum (4): 15, 9*. proficere sub (5): Ps 71, 7 (de filiis pauperum).
firmare rationem per (4): mor 1, 2, 3. affirmare non sine (5): Par 2, 13, 30. confirmare damnationem ex concilii (5): bre 3, 16, 29.
fugere ex ratione ad (4): ep 294, 7. confugere ad legis (4): lib 1, 3, 6. ad Cypriani (4): ep 93, 10.
fulcire perversitatem ex Cypriani (5): ba 1, 1, 1.
habere fidem (3): ep 149, 2. ci 11, 3. habere in (5) scripta: Fau 6, 2. non apocryphos: 11, 2. verba evangelica: ci 11, 13. prophetarum scripta: 18, 37. non Vetus Testamentum: pers 11, 26. Psalmos: Jud 3, 4. habere pro (5) non quod dixit Loth: Hept 1, 44 (bis). debere (3) quod credimus: cred 11, 25 = re 1, 14, 3. exhibere benevolentiam et reverentiam (3). praebere assensum adversus (4): an 2, 12, 16. monte 1, 11, 32. defensionem (3): Jul im 4, 113'.
iactare verba vana ex (5): Jb 38.
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instaurare ludos ex (5): ci 3, 18, 1.
instituere leges ex (5): ci 2, 16.
insultare (3) magis quam creder: Fau 5, 7.
intueri (4) in rebus metricis: mus 2, 7, 14. Ecclesiae: pec 1, 34, 64.
intumescere Dei criminationibus pro (5): Jul im 3, 75*.
iudicare de (5): mor 1, 29, 61. non oportet: cf 13, 23, 33.
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legere in (5): 2an 7, 9. lib 3, 18, 51' = na 67, 81' = re 1, 9, 5'. ep 44, 2'. Fau 32, 19. ep 102, 15'. 164, 3'. Jul 6, 4, 8. ci 12, 12. Max 2, 14, 8. prae 9, 17.
licere (3) testimonium sumere: Hept 4, 42.
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manere in (5) significandi: Fau 6, 5.
merere (4) magisterii: cf 7, 19, 25. (de Apostolo): Fau 28, 4.
minuere (3) nihil: Ev 2, 21, 51.

non dici missum propter (4): Ar 4, 4.
niti (5): mus 3, 2, 3 (de vi nominum). non disputatorum sententiis tamquam canonica (5): pec 3, 7, 14. doctorum (5): Jul 6, 22, 69. innitentes (5) attollamur in Deum: cred 16, 34.
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obtemperare Christi (3): ep 118, 5.
occidere hominem sine (5): ep 204, 5.
opus esse (5) propter infirmitatem: cf 6, 5, 8.
ostendere homousion in (5): ep 238, 1.
parcere peccatori ex (5): mor 2, 19, 72.
peccare (5) legis: Pet 2, 79, 176. peccare contra (4): ibidem.
pendere de absentis (5): vit 2, 15. pendere nimis ex (5): qua 23, 41. (5) parentum nutuque maiorum: cf 1, 8, 13.
pendere momenta rerum ex (5): ba 2, 14, 19.
percipere de (5) regulam fidei: do 3, 2, 2. veritatis rationem: Fau 32, 14.
perducere veritatem ad (4): ba 2, 9, 14.
perscrutari omnes ecclesiasticas (4): ep 204, 6'.
pertinere ad testimonii (4): Gal 1. ad religionis (4): ci 18, 38.
praeferre nihil (3) Septuaginta interpretum: do 2, 15, 22. unius episcopi (3) quod per Ecclesiae statuta firmatum est: ba 2, 1, 2. neminem Septuaginta (3): ci 18, 43.
praeponere Scripturarum (3) litteras Manichaei: Fau 32, 21. episcoporum septuaginta unius (3) universae Ecclesiae (4): ba 3, 10, 14. praeponere firmamentum Libri ad (4): cf 13, 20, 26.
praescribere occisionem de (5): ci 1, 23.
praesumere minus quam debetur de (5): nu 2, 29, 51'.
producere syllabam secundum (4): mus 2, 1, 1.
proferre sententiam adversus (4): Fau 28, 3. contra (4) novum: ep 82, 4. sententiam: an 3, 12, 18. litteras: ci 12, 10, 2. certum aliquid de (5): 18, 53. proferre ex (5) sententiam: ba 2, 1, 1. testimonia: Cre 1, 33, 29. ep 147, 5.
proruere sententiam cum (5): Jul im 2, 236'*.
quaerere Deum per (4): cf 6, 5, 8.
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quorum in populo Dei magna excellit auctoritas: pec 1, 10, 11.
quibus verborum notitia summa conceditur: mag 5, 15.
quos deos putabat, quos esse noxios daemones non intellegebat: ci 1, 31.
regum: s 51, 3, 4. regalis: ep 129, 4.
sapientium: qua 33, 73. Jul im 5, 4*. Graecorum: Ps 118, 4. Hept 4, 42.
schismaticorum: Ps 71, 12.
scriptorum (saecularium): Max co 4.
senatus: ord 2, 7, 22. seniorum: Ps 118, 22. senum: ep 202, 3.
spiritualium: ep 22, 1.
testis: Fau 13, 6.
turbarum: s 88, 14. Jb 29. Ps 113, 2 obsequentium).
veterum: Ac 2, 6, 14. mus 2, 11, 21. 3, 3, 4 (veterum doctorum). 5, 5, 10. do 2, 13, 19.
viri: ep 262, 8. virilis: Hept 4, 59. Jul im 5, 2*. v. vir auctoritatis: tri 6, 10, 11. ci 4, 1.
virorum doctissimorum: Ac 3, 7, 14. excellentium in re publica et dere publica disputantium: ep 91, 4. tantorum (i. e. Academicorum): ep 1, 1.

g) Human Affairs

auspiciorum: (ord 2, 9, 27.)
codicum: Fau 11, 4. 32, 16. Graecorum: do 2, 15, 22. ep 71, 4. Graeca: 71, 2. Heiraeorum: 102, 15. Iudaeorum: 137, 4. Latina: 71, 2. v. codices electioris auctoritatis: 149, 1.
documenta auctoritatis: Jul im 3, 202.
epistulae (Cypriani): Cre 2, 32, 40. (Alexandri Magni): ci 12, 10, 2.
exempli: monte 2, 19, 65. (exemplorum: s 256, 4 non eodem sensu).
famae: Ac 2, 8, 20.
genus omne auctoritatis: s 51, 3.
historiae melioris: cf 13, 22, 32. historia auctoritatis: tri 14, 8, 11.
legum: (lib 1, 4, 10.) Aliter: leges imperiales: Ar 11, 9*.
librorum apocryphorum: Fau 13, 5. Sibyllinorum: ci 3, 18, 1.
linguae praecedentis: ep 82, 2. linguarum: Fau 11, 4.
nominis: (Ac 1, 9, 24.) nominum: Jul im 1, 25*. nomen auctoritatis: cf 8, 4, 9. [v. q Matth. 12, 2]
oraculum gravioris auctoritatis: ci 20, 14.
personae (Aurelii episcopi): ep 22, 1. cui verborum notitia summa conceditur: mag 5, 15. *Aliter:* persona auctoritatis:: lib 3, 21, 60. De hoc loco v. Ic: persona.
rationis: mus 5, 5, 10. Gn li 10, 3, 6.
rei: ci 12, 10, 2. rerum: mag 5, 15. Cre 3, 74, 86. rerum gestarum: 981, 1 .
scripturae: bo 47. apocryphae: Fau 23, 9. scripturarum apocrypharum: 22, 79. ep 237, 4.
sententiae: (Ac 1, 3, 7.) mag 9, 28. pec 3, 7, 14. v. sententia huius auctoritatis: ep 143, 8 (Ic s. v. sententia).
traditionis: Chr 2, 40, 45.
verborum: mag 5, 15. Cre 3, 74, 86.

INDEX V

NOTABILIORA

a) Words

(+) merely joined to one another (by a conjunction *ac, atque, et, -que, -ve, vel*).

(=) related to one another (by conjunctions *aut . . . aut, et . . . et, non modo . . . sed etiam* or the like, *tam . . . quam tanto . . . quanto, vel . . . vel*).

(—) contrasted (by the conjunctions *autem, an, nec, neque, non . . . sed, sed, potius . . . quam* or the like, *vero,* or by antithesis).

At the end will be listed triple and multiple clausulae as well as other arrangements that have caught the eye of the commentator.

admonitiones: (+) ep 22, 1.
aetas: (=) Ps 64, 6. Max co 11*.
affectus: (—) paterna — maternus affectus: Ps 101, 1.
ambagines: (—) mysteriorum — disputationum ambagines: ord 2, 9, 27.
amor: (+) rel 3, 3.
antiquitas: (+) Pel 3, 10, 26. plenarii concilii + consuetudinis antiquitas: ba 4, 6, 8.
argumentatio: (—) divinia — humana argumentatio: tri 13, 9, 12. Apostoli — humanae argumentationes: t Guelf 7, 1.
audacia: (+) monentis + iubentis audacia: Jb 36.
benignitas: (+) ep 110, 6.
brevitas: (=) ep 190, 3.
canon: (—) Ecclesiae — veritatis canon: s 294, 18.
capacitas: (—) Scripturae — humani ingenii capacitas: Gn li 2, 5, 9.
celebritas: (+) Gal 35. (—) significandi — agendi celebritas: Fau 6, 5. fidei — Ecclesiae celebritas: Pel 3, 10, 26.
concessio: (+) vetustatis + inter loquentium concessio: mus 5, 1, 1.
concilium: (+) ba 2, 1, 2.
confessio: (+) episcopalis iudicii + Pelagii confessio: ep 186, 9.
coniectura: (—) Scripturarum — humana coniectura: Pel 1, 20, 38.
consensio: (=) Scripturarum = Ecclesiae consensio: ep 55, 14.
consilium: (+) Fau 22, 75. (—) divina — humanum consilium: ci 2, 8.
conspiratio: (—) evangelica — fidei conspiratio: ep 194, 7.
consuetudo: (+) mus 2, 1, 1. 3, 2, 3. (—) Scripturarum — loquendi consuetudo: gest 5, 14.
contuitus: (=) Scripturarum = animi contuitus: ep 147, 5.
cor: (—) Apostoli — nostrum cor: t Guelf 7, 1.
curiositas: (—) Prophetarum — sacrilegorum curiositas: Fau 13, 15.
defensio: (+) sy 1, 1.
disciplina: (+) an 3, 12, 18.
disputationes: (—) divina — humanae disputationes: ep 138, 2.
dissimilitudo: (—) generantis — naturae dissimilitudo: Jo 31, 4.
diversitas: (—) Patris — naturae diversitas: Ar 4, 4.
doctrina: (+) pec 1, 9, 10.

eloquia: (+) Jul 2, 10, 37.
error: (—) quod intellegimus, debemus rationi, quod credimus, —, quod opinamur, errori: cred 11, 25. divina — humanus error: ep 228, 5.
exemplum: (—) ba 2, 3, 4. 2, 7, 12. (Cypriani)
exemplaria: (=) praecedentis linguae = plura sive antiquiora exemplaria: ep 82, 2.
exercitatio: (—) praecipiendi — proficiendi exercitatio: Fau 11, 5. 11, 8.
exhortatio: (+) ep 177, 15.
exiguitas: (—) Augustini — Aurelii auctoritas: gest 34, 59.
fides: (+) Cre 4, 2, 2. tri 9, 1, 1. ci 1, 24. (=) ep 232, 4.
gemitus: (=) Scripturarum = nostri gemitus: ep 29, 6.
honor: (+) Ar 9*. 18, 9. impendium: (—) Jul im 1, 7*.
imperium: (+) t Frang 1, 15.
infirmitas: (—) divina — humana infirmitas: ep 102, 10. s 294, 7. Gn li 2, 9, 21. canonica — humana infirmitas: ep 193, 4.
iniquitas: (—) humilitatis — baptizandi iniquitas: Pet 2, 101, 232.
inquisitio: (+) ba 7, 53, 102.
intentio: (+) sanctitatis + prophetandorum intentio: Hept 1, 145.
lex: (=) Jul im 4, 136*. leges: (+) Ac 3, 18, 41.
libri: (+) vit 1, 4.
lingua: (+) t Mai 95, 1.
Litterae: (+) cat 4, 8.
locus: (=) auctoritate dignior = loco vicinior ep 64, 2. loci: (+) Ecclesiae + Scripturarum loci: do 3, 2, 2.
locutio: (—) monentis — prophetiae locutio: Jb 36.
lux: (+) pec 3, 4, 8. Pel 3, 9, 25.
manifestatio: (—) auctoritate praedicta — manifestatione completa: Jud 7, 9.
merita: (=) divina = humana merita: Fau 22, 66.
ministerium: (—) in Moyse — in Aaron: Hept 2, 64.
mos: (+) Apostoli + Orientis mos: mor 1, 33, 70.
multiloquium: (+) Max co 15, 2*.
natura: (=) Librorum = rerum natura: tri 15, 4, 6.
nobilitas: (+) ci 11, 5.
novitas: (—) censurae — sententiae novitas: an 2, 11, 15.
numerus: (=) ep 43, 9.
nutus: (+) parentum + maiorum hominum nutus: cf 1, 8, 13.
onera: (—) prophetiae — observationum onera: Fau 6, 7.
opinio: (=) excellentiorum = Augustini opinio: Ac 2, 13, 30.
persuasio: (+) ep 185, 7.
perversitas: (—) censurae — sententiae perversitas: an 2, 11, 15.
praeceptum: (—) propria — Dei praeceptum: do 2, 40, 60. praecepta: (+) qua 33, 73.
praedicatio: (+) s 48, 4.
praesumptio: (—) Scripturarum — humana praesumptio: Cre 2, 9, 11. divinia — humana: ep 102, 21. Apostoli — nostra praesumptio: t Guelf 7, 1. eloquii et rationis — sua praesumptio: Gn li 10, 3, 6.
prudentia: (+) ba 2, 3, 4.
quaestio: (—) gubernaculo auctoritatis, profunditate quaestionis: s 294, 2.
ratio: (+) Ac 3, 20, 43. ord 2, 9, 26. rel 24, 45. imperandi — praecipiendi

ratio: cf 9, 8, 17. ep 118, 5. vid 13, 16. Gn li 7, 24, 35. Jul 1, 7, 29. Jul im 1, 3*. 4, 1. 4, 56. rationes: ep 89, 6'. 89, 7'. pers 17, 47.

(=) ord 2, 5, 16. mus 5, 1, 1. mor 1, 14, 24. 2, 17, 55. praecipiat = doceat ratio: rel 10, 20. Fau 11, 5. vg 19, 19. s 212, 1. Scripturarum = rerum ratio: Gn li 7, 1, 1. 10, 16, 29. tri 3, 10, 27. 12, 7, 12. 15, 1, 1. ep 120, 1. an 1, 13, 16. ci 19, 1, 1. 22, 29, 5. re 1, 11, 4. Jul im 2, 25*. 3, 202.

(—) ord 2, 9, 26. mus 2, 1, 1. 2, 7, 14. 2, 11, 21. qua 7, 12. mor 1, 2, 3. rel 24, 45. cred 1, 2. 11, 25. 12, 26. Fau 32, 19. s 48, 5. ep 138, 1. 120, 1. re 1, 14, 3. *De hac quaestione v. partem B.*

ritus: (=) lectionum = Ecclesiae ritus: ep 194, 10.

robur: (+) ba 2, 9, 14.

salus: (—) propter commendandam — propter adipiscendam salutem: ep 82, 2.

sanctitas: (+) mus 6, 14, 43. ep 82, 2.

Scripturae: (+) pec 1, 34, 64. Ps 103, 1.

securitas: (+) pestilentiosissima + perniciosissima securitas: op 20, 36.

sensus: (=) ep 147, 5. (—) mus 2, 2, 2. divina — humanus sensus: ba 2, 14, 19.

sententia: (—) divinae Scripturae — humana sententia: vg 21, 21.

servitus: (—) prophetiae — interpretationis servitus: Hept 1, 169.

sobrietas: (+) vid 8, 11.

societas: (+) Jul 5, 1, 4*.

sollertia: (—) praecipientis — disserentis sollertia: mon 31, 39.

sponte: (+) ci 1, 26.

studium: (—) canonica — discendi studium: Fau 33, 6.

terrores: (=) divinae = humani terrores: ep 89, 7'.

testimonia: (+) divinae legis + sanctarum Scripturarum testimonia: s 364, 3.

timor: (—) divina — humanus timor: ep 228, 5.

vanitas: (—) s 311, 5. Fau 13, 45. divinarum Litterarum — humanarum calumniarum vanitas: ep 185, 1.

verba: (+) catholica + Pelagii verba: ep 186, 9. (—) pondus auctoritatis — numerus verborum: vg 56, 57.

veritas: (+); Fau 16, 26. Ev 2, 21, 51. pec 2, 36, 58. Jo 96, 3. nu 2, 1, 1. Pel 4, 10, 28. Jul im 2, 208*. (—) testis — miraculi veritas: Fau 13, 6. ep 147, 23. Par 1, 2, 2. tri 9, 1, 1.

vis: (—) iudiciaria — vis: Ps 36, 2*. vires: (+) ep 104, 4.

voluntas: (+) Jul im 1, 133*.(—) in iubendo — in obtemperando voluntas: mor 1, 31, 67.

Tricola — multicola — ordines

quod intellegimus, debemus *rationi,* quod credimus, *auctoritati,* quod opinamur, *errori*: cred 11, 25.

miraculis (Christus) conciliavit auctoritatem, auctoritate meruit *fidem,* fide contraxit multitudinem, multitudine obtinuit vetustatem, vetustate roboravit religionem: cred 14, 32.

Scriptura evidens est, *auctoritas* fundatissima est, *fides* catholicissima est: s 294, 16.

nec correctionem neglegat, qua vel *consilio* vel *auctoritate* vel *potestate* uti potest: monte 1, 20, 66.

re agamus, *ratione* agamus, divinarum Scripturarum *auctoritatibus* agamus: ep 23, 7.

nec Scripturarum *auctoritatis* antiquitas, nec *miraculorum* potestas, nec *morum* sanitas, nec *rationis* veritas: Fau 13, 6.

puniantur *scriptores,* damnentur eorum *libri,* purgetur propheticum *nomen* indigna fama, gravitati atque censurae sua (suae: codd) Patriarcharum reddatur *auctoritas*: Fau 22, 3.

neque Scripturae sanctae *auctoritate* neque universalis Ecclesiae *traditione* neque vitae corrigendae *utilitate*: ep 54, 2.

quae neque sanctarum Scripturarum *auctoritatibus* continentur, nec in *conciliis* episcoporum statuta inveniuntur, nec *consuetudine* universae Ecclesiae roborata sunt: ep 55, 19.

qui conversione voluntatis ab errore ad *pacem,* ab inimicitiis ad *caritatem,* ab humana *praesumptione* ad divinarum Scripturarum *auctoritatem* non ante incipiunt esse nostri quam ...: Cre 2, 9, 11.

proinde isti posteriores intuendo *Scripturas* et *auctoritatem* totius Ecclesiae et *formam* ipsius Sacramenti bene viderunt per baptismum in parvulis peccatorum fieri remissionem: pec 1, 34, 64.

sequi *auctoritatem* (Christi) et *divinitatem* et *maiestatem*: Ps 40, 1.

contra *sententiam* Domini disputabit et contra apostolicae Sedis *auctoritatem* et contra ipsi Pelagii *verba*: ep 186, 8.

insinuatur nobis in Patre *auctoritas,* in Filio *nativitas,* in Spiritu Sancto Patris Filiique *communitas,* in tribus *aequalitas*: s 71, 12.

Accipite et tenete divina exempla. Sed *eloquia* Dei sunt, Scripturae *auctoritas, fides* verborum, *veritas* exemplorum: s 256, 4.

Ego autem quas reddidi (causas), vel ex Ecclesiae *auctoritate* a maioribus traditas vel ex divinarum *testimonio* Scripturarum vel ex *ratione* numerorum similitudinum que collegi: tri 4, 6, 10.

Annitere probare naturale peccatum, quod vides *ratione, auctoritate, aequitate* destructum: Jul im 2, 122*.

Apparet cecidisse sententiam, quam et *ratio cum multis auctoritatibus* Scripturarum et quae in Deo est *religio* catholicorum proruit et iam loci istius *opinio* non tuetur: Jul im 2, 236*.

b) Virtues and vices, which, in the view of Augustine, either increase or diminish authority

aequitas: Jul im 2, 236*. 3, 24*. 3, 40*. v. etiam iniquus: Ps 64, 6.

aetas: cf 9, 8, 17. Ps 64, 6. Max co 11*.

antiquitas: do 2, 11, 16. Fau 13, 6 (antiquitas auctoritatis). ba 4, 6, 8. ci 12, 10, 2. 18, 38. Jul im 2, 173* (auctoritas antiquitatis). v. etiam antiquus, antiquitus etc.: s 51, 18. ep 82, 2. 102, 21. 194, 10. 202, 6. ci 17, 20, 1. 18, 37. Jul im 3, 13*. et vetustas.

caritas: ba 2, 3, 4.

castitas animi: men 19, 40.

contemptus fortunae: ord 2, 9, 27.

dignitas: sol 1, 11, 18. q 31, 3*. cf 6, 5, 8.

diligentia: Fau 11, 6. Ev 2, 21, 51. cat 8, 12. ci 18, 38. v. etiam diligens: ba 3, 4, 6. Hept 7, 49. ci 15, 23, 4. re 1, 23, 1.

divinitas: Gn li 11, 12, 16. ci (2, 7.) 2, 19. 12, 9, 2.
doctrina: ord 2, 9, 27. mor 1, 31, 67. men 8, 11 (auctoritas doctrinae). 17, 36. 19, 40 (auctoritas doctrinae). ba 3, 4, 6. Jul im 2, 236*. v. etiam doctus etc.: ci 1, 23. 4, 1. 11, 23, 1. 17, 20, 1. 18, 40. 22, 4. ep 118, 5. 202, 3. 202, 6. Chr 1, 43, 47. Jul 6, 22, 69.
eloquentia: do 4, 6, 9.
eruditio: Jul 1, 7, 29. v. eruditus Jul 3, 1, 1.
falsitas: ep 143, 8.
fama: Ac 2, 8, 20 (auctoritas famae). ep 43, 3.
fides: Fau 13, 5. 13, 7. Cre 4, 2, 2. ci 12, 10, 2. 15, 11. 18, 38. v. etiam fidelis etc. Ev 1, 1, 1. ci 10, 32, 3. Aliter: fides alterius partis (v. infra).
firmitas auctoritatis: tri 3, 10, 27.
gravitas atque censura: Fau 22, 3.
honestas: Jul im 2, 11*.
honor: sol 1, 11, 18. rel 3, 3. q 31, 1*. ep 29, 9. ci 10, 31.
improbitas: ep 43, 7. v. etiam probus: ci 1, 23.
iniustitia: Jul im 2, 16*.
innocentia: ep 43, 7.
institia: Ar 9*. Jul im 1, 134*. 2, 16*. 2, 236*.
lenitas: ep 22, 1 (de Gal 6, 1).
maiestas: s 361, 14 et 362, 15 (auctoritas maiestatis).
mansuetudo: ep 22, 1 (de Gal 6, 1).
mediocritas: ep 202, 4*.
mendacium: ep 28, 3 (passim). 40, 3. 40, 4. s 361, 3. ep 147, 5. s 133, 2 et 5.
mendositas: ci 15, 14, 2.
modestia: q 31, 1*.
modus imperandi: Jul 3, 18, 35*.
notitia: mag 5, 15. ep 93, 10.
novitas: ba 3, 12, 17. pec 3, 6, 12. an 2, 11, 15. Jul 2, 9, 31. v. novus: cred 14, 31. ep 82, 4; 202, 6; an 3, 12, 18; Jul im 3, 13. novellus: ep 186, 1. an 2, 12, 17.
potentia: Jul im 3, 24*.
potestas: Ar 11, 9. Hept 4, 59. ep 204, 5 (auctoritas potestatis). ci 1, 26.
pudicitia: men 19, 40.
pudor: q 31, 1*.
robur: s 351, 2 (robur auctoritatis).
sagacitas: Ac 2, 13, 30.
sanctitas: mor 1, 33, 70. men 19, 40. cf 5, 5, 9. Hept 1, 145 (auctoritas sanctitatis). v. etiam sanctus, sanctior etc.: mor 1, 31, 67. do 2, 11, 16. Fau 22, 79. Gn li 8, 27, 50. ep 110, 6. Chr 1, 4. Jul 1, 7, 29. 2, 10, 37. 3, 1, 1.
sapientia: cred 16, 34. do 2, 7, 10. cf 7, 19, 25. v. etiam sapiens, sapientior etc.: Ac 1, 3, 7. qua 33, 73. do 4, 6, 9. ba 2, 3, 4. ep 143, 3. Gn li 8, 27, 50. Ps 113, 2. 118, 4. ci 20, 14. 22, 4.
scientia: do 2, 8, 12. ba 4, 6, 8. Cre 3, 74, 86. ci 18, 38.
similitudo veri: ep 143, 7 (opp. veritati).
societas: ep 43, 6. Jul 3, 8, 38*.
sollemnitas: s 203, 1 (auctoritas sollemnitatis).
sollertia: Fau 11, 6 (sollers).

studium fallendi: div 6, 10.
superbia: mor 1, 31, 67.
turpitudo: Jul im 2, 11.*
usus fortunae munerum: ord 2, 9, 27.
vanitas: s 311, 5. ep 185, 1. ci 11, 9. 11, 13. 12, 10, 2. Jul im 6, 7. v. etiam vanus: nu 2, 1, 1. ci 19, 1, 1. Aliter vanus: Gn li 9, 12, 22.
veritas: v. infra Vc. auctoritas veritatis: mus 5, 5, 10. rel 24, 45. ep 28, 4. men 10, 17. Max 2, 14, 3.
vetustas: mus 5, 1, 1 (auctoritas vetustatis). cred 14, 32. fu 4, 5. Hept 1, 169. v. etiam vetus, vetustus etc.: ep 17, 3. 55, 14.
vis auctoritatis: ci 22, 4.
voluntas invida: div 6, 10.

c) Virtues or vices, which, from the view-point of others, are helpful or adverse to authority

alacritas fervens ac fidens: vg 21, 21.
arrogantia: cred 17, 35. ba 2, 3, 4.
astutia: ep 102, 14 = prae 9, 17.
audacia: ep 93, 10. Ev 1, 10, 15.
benevolentia: monte 1, 11, 32.
caecitas: Fau 16, 21. 22, 66. ep 118, 3. 185, 1. Jud 7, 9.
callidissimus: Jul 6, 7, 19. v. astutia.
calumniosus: Fau 23, 6.
capacitas: Gn li 2, 5, 9. 5, 12, 28. capax: Ps 8, 5.
captus: s 71, 12. v. capacitas.
cautela: s 294, 7. cautio: Ac 2, 8, 20. cautus: cf 4, 3, 6. Hept 7, 49. cavere: cred 11, 25.
contumacia: Ac 1, 9, 24. Jul 2, 9, 31. v. inflatus: Ps 140, 19.
cultus: q 31, 1*.
cupiditas discendi: (ord 2, 9, 26. ci 10, 11, 2.) tenebrarum: (mor 1, 11, 17).
cura: Fau 6, 2.
desidia: mus 5, 5, 10.
devotus: ep 118, 5.
difficultas: ci 22, 8, 1.
docibilis: cf 13, 34, 49.
dolosus: Ps 119, 4.
dubitatio: Gn im 1, 1. ep 147, 16. ci 22, 8, 1.
durus: vg 17, 17. ep 193, 4. q Du 3, 3.
facultas: ord 2, 9, 27. v. capacitas, difficultas.
fides: ord 2, 5, 16. Gn Ma 2, 2, 3. rel 3, 3. 24, 45. 50, 99. cred 14, 32. 17, 35. Fo 20. sy 1, 1. Gn im 1, 1. ep 28, 3, 3. lib 1, 3, 6. 3, 21, 60, 3, 23, 67. men 17, 36. 20, 41. do 1, 37, 41. 3, 2, 2. ep 40, 4, 5. cf 5, 5, 9. 6, 4, 6. 7, 7, 11. Fau 6, 7. 32, 19. bo 24. Ev 1, 1, 2. 4, 10, 20. ba 5, 27, 38. vg 21, 21. ep 89, 7. pec 1, 21, 29. ep 118, 3. 118, 5. 147, 3 (quater). 147, 16. 147, 19. s 294, 16. Gn li 9, 12, 22. 12, 33, 62. ep 149, 2. 164, 3. 164, 5. Pri 9, 12. Ps 8, 5. 67, 41. ep 185, 1. Chr 2, 41, 48. ep 194, 7. s 256, 4. tri 4, 17, 23. 6, 10, 11. 9, 1, 1. 13, 9, 12. 14, 8, 11. ep 120, 1. 120, 3. Hept 1, 44. Pel 3, 10, 26. Jul 2, 9, 31. cur 3, 5. ci 1, 13, 1, 24. 1, 26. 11, 3. 12, 10, 2. 18, 38. 22, 4. spe pr. re 1, 9, 1. 1, 14, 3. Max co 4*.

Jul im 6, 16*. v. etiam: credere: mus 6, 17, 59. rel 8, 14. cred 11, 25. monte 1, 20, 65. s 12, 2. ep 28, 4. do 2, 7, 10. fu 5, 6. q Ev 1, 38. Fau 5, 7. 11, 5. 13, 4. 16, 14. 22, 67. 26, 3. 28, 4. ep 82, 2. 147, 2. s 48, 5. 294, 18. Ps 3, 7. ep 177, 15. Chr 2, 36, 41. ci 2, 16, 10, 31. 12, 9, 2. 20, 14. 22, 8, 1.
furor: Fau 22, 15. Jul 2, 9, 31.
humilitas: cat 8, 12. ba 2, 3, 4. Pet 2, 101, 232. ep 118, 3. Jo 5, 3. ci 10, 11, 2.
ignavus: Jul im 5, 4*.
ignorantia: s 12, 8. Chr 2, 23, 26. an 1, 13, 16.
imbecillitas: Ac 2, 13, 30. mus 5, 5, 10. cred 17, 35.
imperitia: Fau 11, 5. imperitus: ord 2, 9, 26. 2, 9, 27. qua 7, 12. s 12, 2. fu 8, 9. ba 1, 19, 29. ep 118, 5.
impietas: cred 17, 35. ep 175, 2. Jul im 3, 20*. impius: Ad 17, 1. cf 13, 34, 49. ep 93, 10. Hept 2, 92.
implicatus (animus): qua 7, 12.
impudentia: s 12, 8. Jud 7, 9. impudens: mor 1, 10, 16. ep 89, 3.
indocilis: ep 193, 4 = q Du 3, 3. indoctus: Ad 17, 1. do 3, 14, 22. ep 118, 3.
ineptia: Ac 2, 8, 20. ineptus: cred 15, 33. lib 3, 21, 60. Jul im 6, 16*.
infidelitas: lib 3, 21, 60. tri 9, 1, 1. v. etiam infidelis: fi 5, 8. cf 13, 34, 49. ep 184, 2. ci 19, 1, 1. infidus: mor 1, 29, 61 (v. adnotationem B). incredulus: Gn li 9, 12, 22.
infirmitas: monte 1, 20, 66. lib 3, 21, 60. Fau 11, 5. ba 7, 1, 1. s. 294, 7. Ps 86, 4. ep 193, 4. q Du 3, 3. ci 4, 1. 10, 31. ep 263, 1. infirmus: mus 6, 17, 59. mor 1, 2, 3. q 68, 1. Fau 32, 19. cf 6, 5, 8. ep 54, 2. s 133, 2. ep 118, 5. 120, 1. prae 9, 17.
ingratus: cred 17, 35.
inhumanitas: cred 11, 25.
insania: ep 54, 5. 143, 11 (v. ibidem dementissimus).
insipientia: an 1, 13, 16.
insolens: ep 54, 5.
instinctus diabolicus: leg 1, 13, 17.
invidia: s 12, 8. ba 2, 3, 4. invidere: ci 15, 11. 15, 13, 1.
libido: Jul im 4, 56.
licentia: mus 5, 5, 10.
metus: qua 23, 41. Jul im 1, 43*.
mitis: Fau 5, 7.
oboediens: ep 262, 8.
obstinatio contentiosa: ep 54, 2.
perversitas: ep 170, 10. an 2, 11, 15. perversus: ep 176, 5. pers 11, 26.
pervicax: Cre 1, 33, 39.
pietas: ep 28, 3. do 2, 7, 10. Fau 11, 6. ep 147, 3. 147, 5. tri 4, 17, 23. pius: Fau 3, 2. 11, 5. Ev 2, 21, 51. ep 118, 5. leg 1, 13, 17.
praesumptio humana: Cre 2, 9, 11. ep 149, 1. Jul 2, 9, 31.
pravitas: ep 184, 2. 202, 3. Jul im 3, 13*. pravus: ep 193, 4 = q Du 3, 3.
prudentia: Fau 22, 66. Ps 72, 21. prudens: Fau 11, 6. Jul 1, 7, 29. ci 2, 16.
pudor: mor 2, 20, 74. v. etiam pudet: mus 5, 5, 10.
religiosus: Fau 22, 66.
reverentia: monte 1, 11, 32. reverens: ep 262, 8.
studium discendi: ep 147, 16. 202, 4.

superbia: rel 25, 47. cred 11, 25. cf 12, 28, 38. Fau 22, 75. ba 2, 3, 4. vg 17, 17. superbus: Ac 3, 7, 14. monte 1, 3, 10. cf 8, 4, 9. Fau 12, 2. Jb 38, ci 10, 11, 2.
surdus: ep 138, 2.
tarditas: Fau 32, 16. pec 1, 9, 10. tardus: qua 7, 12. Fau 16, 26.
temeritas: mor 1, 29, 61. Gn im 1, 1. Fau 22, 67. tri 9, 1, 1. v. etiam temerarius, temere etc.: Ac 2, 6, 14. cred 1, 2. Par 2, 13, 30. ep 147, 5. Hept 7, 49. leg 1, 13, 17.
timiditas superstitiosa: ep 54, 2.
timor: ep 29, 9. do 2, 7, 10. Hept 1, 44. ep 228, 5.
verecundia: q 31, 1*.
versutia: Fau 23, 6.
voluntas: mor 1, 31, 67 (in obtemperando). Cre 2, 9, 11 (conversio voluntatis). ep 147, 16 (discendi). v. supra benevolentia, studium discendi et invitus: mor 1, 29, 61. malevolus: Fau 22, 66.

d) Selection of Topics more closely related to the Sphere of Authority

canon: monte 1, 20, 65. do 2, 8, 13. 4, 3, 4. 4, 6, 9. Fau 11, 8. ba 2, 3, 4. Cre 2, 31, 39. s 294, 18. ci 18, 38. 18, 41. v. etiam auctoritas canonica et canonis (IVd).
caritas: mor 1, 25, 47. 1, 33, 70. ep 22, 1 (— spes). lib 3, 21, 60. q 36, 1. 81, 1. do 1, 37, 41 (— fides). fu 4, 5 (— spes). cat 4, 8 (dilectio). ba 1, 18, 28. 2, 3, 4. 3, 1, 1. Cre 2, 9, 11. s 358, 5 (amor pacis). 212, 1 (— fides). 1 Jo 7, 5 (dilectio). ep 149, 1 (— spes). tri 8, 8, 12 (dilectio). 9, 1, 1. ci 14, 6, 2 (amor — dilectio — caritas). ci 19, 1, 1 (— spes). v. etiam fides (Vb), credere (Vb et infra) et diligere: mus 6, 14, 43. 6, 17, 59 (credere — sperare — diligere). mor 1, 10, 16. monte 2, 19, 65. ci 22, 4 (credere — sperare).
Ecclesia: fu 5, 6 (et Evangelium). q Ev 1, 38 (fulgur). 2, 2 (navicula). Jb 29 (sella). 30 (stola). ep 118, 5 (arx). 33 (culmen). bre 3, 2, 2. 3, 8, 11.
error: Ac 2, 6, 14. cred 1, 2. 11, 25. lib 3, 21, 60. men 21, 43. fu 9, 10. bo 47. Fau 16, 10. 16, 24. 32, 19. 33, 9. Ev 1, 14, 22. cat 8, 12. ba 7, 20, 39. vg 19, 19. ep 82, 3. Cre 1, 3, 4*. ep 93, 10. s 362, 16. div 6, 10. ep 118, 5. 147, 23. s 294, 21. Ps 3, 7. 64, 6. 113, 2. ep 175, 2. 185, 7. 186, 1. Chr 2, 23, 26*. tri 1, 4, 6. ep 202, 6. ci 14, 2, 2. 15, 14, 2. ep 120, 3. hae 70. prae 13, 25. Jul im 3, 13*. 4, 56. 4, 129. 6, 16. v. etiam haeretici: ep 40, 6. 89, 7. s 362, 15. 358, 5. Pel 3, 9, 25. ci 15, 23, 4. ep 265, 3. s 364, 3. et mendacium, veritas etc.
exemplum: (ord 2, 9, 27.) mor 1, 23, 42. rel 26, 49. monte 2, 19, 65. q 36, 1. men (5, 9.) 17, 34. ep 43, 8. cf (6, 14, 24.) 7, 19, 25. (Fau 22, 96.) ba 2, 3, 4. 2, 7, 12. ep 91, 4. Don 29, 50. (Ps 3, 7.) (Jo 5, 3.) s 256, 4. ep 204, 6. ci 2, 25, 1. 2, 25, 2. (1, 23, 1. 1, 24.) Jul im 4, 37*.
fides: v. Va, Vbx, VbB. credere s. v. fides Vb, praterea oppositionem credere — intellegere (scire): Ac 3, 20, 43. qua 7, 12. mag 14, 46. rel 8, 14. cred 11, 25. 12, 26. 16, 34. lib 1, 3, 6. 1, 4, 10. 2, 1, 1. 2, 2, 5. ep 147, 5, 147, 16. tri 9, 1, 1. 15, 1, 1.
gratia: ep 82, 2. pec 1, 21, 29. 1, 22, 33. ep 177, 15. 186, 1. 186, 8. 184, 2. 190, 3. Pel 1, 20, 38. pers 17, 47. Jul im 2, 117* (auctoritas gratiae).

historia: mus 2, 1, 1 (custodire scripta). Gn Ma 2, 2, 3. monte 1, 16, 50. 1, 19, 61. rel 26, 49. 50, 99. ep 17, 3. lib 1, 3, 7. 2, 2, 5. 3, 21, 60 (praeterita). q 36, 1. 81, 1 (res gestae). Fau 13, 5. 13, 7 (facta). Ev 1, 1, 1 (memoria). Gn li 8, 7, 13. 9, 12, 22. Ps 8, 5. 113, 1, 4 (praeterita). tri 12, 12, 19. 14, 8, 11. Hept 6, 19. 7, 49 (res gesta). ci 10, 32, 3. 12, 10, 2 (praeterita). 12, 12 (saecula). 18, 37 (tempus). 18, 40. 18, 44. 18, 47. 18, 53 (saeculum). Gau 1, 31, 38.

libertas: Ac 1, 3, 9. 1, 9, 24. mor 1, 33, 70. men 5, 8. Fau 8, 2. perf 11, 23*. ci 15, 14, 2. liberatio: lib 3, 21, 60. Rm in 15. liberare: ord 2, 5, 16. 2, 9, 26. qua 7, 12. mor 2, 17, 55. cred 1, 2. s 294, 16. Jul im 5, 2*.

mendacium: ep 28 passim, e. c. 28, 3, 3. 28, 3, 4. 28, 3, 5. men passim, e. c. 5, 6. 5, 8. 5, 9. 10, 17. 15 26. 17, 34. 19, 40. 21, 43. ep 40, 3. 40, 4. 147, 5. Hept 2, 1. s 133, 2. 133, 5. v. etiam deceptiones: Jul im 4, 136. falsitas: Fau 27, 2. figmenta: Gn li 12, 33, 62.

modus (norma, praecepta, regula etc.): ord 2, 9, 27. 2, 10, 28. sol 1, 11, 18. qua 33, 73. mor 1, 24, 44 (norma vivendi). 2, 20, 74 (vivendi regula). Gn Ma 2, 2, 3. cred 8, 20 (modus quaerendi). 15, 33. monte 1, 20, 66. Fau 21, 6. mon 21, 39 (auctoritas praecipiendi). Ps 8, 5. Jul 3, 18, 35. ci 2, 25, 2. v. etiam mores: mor 1, 14, 24. 1, 31, 67. cred 14, 32. 15, 33. 16, 34. Ad 16, 1. ep 28, 3. 26, 4. 138, 3. ci 2, 25, 2. vita (vivere): ord 2, 9, 26. 2, 9, 27. qua 7, 12. mor 1, 14, 24. 1, 33, 70. cred 15, 33. monte 1, 3, 10. q 81, 1. cf 13, 22, 32. Fau 22, 56. s 88, 14. Ps 3, 7. 72, 21. 119, 4. ci 2, 8. 2, 25, 2. 18, 40. 19, 1, 1. ep 263, 1.

mysteria (aenigmata, secreta): vit 1, 4. ord 2, 5, 16. 2, 9, 26. 2, 9, 27. Gn Ma 2, 2, 3. cred 7, 16. q 68, 1. cf 6, 5, 8. Fau 22, 96. Ev 3, 7, 31. ep 102, 21. 140, 5. 149, 2. Gn li 9, 12, 22. Ps 33, 1, 3. ci 6, 11. spe pr. Jul im 5, 23*. v. etiam claudere: cf 13, 23, 33. latere: Fau 3, 2. tegere: Fau 7, 9. obscura: Gn im 1, 1. Fau 33, 9. Ps 103, 1. s 363, 1. occulta (occultare): ord 2, 9, 26. Ad 17, 5.

nomen: mus 3, 2, 3. 5, 1, 1. ep 29, 9. fu 4, 5. cf 8, 4, 9 (nomen auctoritatis). Fau 23, 6. 32, 16. 33, 6. Ev 1, 10, 15. 1, 14, 22. 3, 7, 30. 3, 7, 31. ep 93, 10. 118, 5. 149, 1. ci 7, 24, 1. 15, 23, 4. Jul im 1, 2*. s 51, 10. 51, 20. t Mai 95, 1. Aliter: gest 5, 14. Pel 3, 4, 12. re 2, 4, 2.

prophetia (praedicere, praenuntiare): Gn Ma 2, 2, 3. men 5, 7. fi 5, 8. Fau 6, 7 (prophetiae auctoritas). 12, 6. 13, 3. 13, 5. 13, 7. 16, 26. 22, 3. 22, 96. 33, 1. ep 137, 4. 149, 1. Gn li 11, 12, 16. Ps 113, 1. s 363, 1. tri 4, 17, 23. Hept 1, 145. 6, 19. ci 16, 16. 17, 20, 1. 17, 24. 18, 45. Jud 7, 9. ep 232, 4. v. etiam futura: lib 3, 21, 60. q 81, 1. Fau 22, 67. Ev 1, 1, 1. 1, 20, 28. Ps 33, 1. 113, 1. ci 10, 32, 3. 12, 10, 2. 21, 27, 6.

providentia: rel 24, 45. cred 16, 34. 17, 35. q 36, 1. Ev 1, 1, 2. ci 1, 13 = cur 3, 5. ci 11, 1. v. etiam cura, curare: cf 6, 4, 6. 7, 19, 25. ep 140, 5. Hept 2, 92. s 48, 4. 48, 5. praeterea: Ac 3, 19, 42 (declinare atque submittere). ord 2, 9, 27 (clementia). mor 1, 7, 11 (occurrere). rel 4, 7 (consulere). 29, 52 (auctoritatis beneficentia). lib 3, 21, 60 (procurare). Rm in 15 (donum). cf 1, 6, 10 (dedisti). 13, 15, 16 (dispensasti). Fau 6, 2 (propter nos). Ps 8, 5 (consulere). 67, 23 (donare). 67, 25 (dona).

ratio v. Va, praeterea: Ac 2, 8, 20. 3, 19, 42. ord 2, 10, 29. mus 3, 3, 4. 5, 5, 10. qua 23, 41. mor 1, 25, 47. 2, 14, 35. mag 5, 15. rel 25, 47. 26, 49. 29, 52. cred 15, 33. 17, 35. Gn im 16, 62. lib 3, 21, 60. bo 24. cf 6, 5, 8. Fau 13, 6. 33, 9. ep 54, 2. ba 2, 7, 12. 4, 6, 8. ep 143, 7. 143, 11. 147, 5. s 294, 5. 294, 7. Gn li 2, 1, 4. 5, 12, 28. 8, 7, 13. Ps 118, 4. ep 149, 2. tri 3, 10, 22. 15, 4, 6. Pel 2, 3, 5. ci 1, 21. 10, 16, 1. re 1, 9, 1. Jul im 2, 16*. 2, 82*. 4, 136*. 5, 2*. 6, 16*. 6, 16. ep 237, 4.

sacramentum: monte 2, 7, 26. Jb 38. ep 54, 3. cf 6, 5, 8. 13, 20. vg 45, 46. Ps 8, 5. t Guelf 7, 1. s 363, 1. Chr 2, 40, 45. tri 3, 10, 21. ci 6, 11. prae 9, 17. Jud 5, 6. Praecipue baptisma ad auctoritatem revocatur, e. c.: do 2, 28, 42. Par 2, 13, 30. ba passim. ep 89, 6. 93, 10. pec 1, 33, 62. 1, 34, 64. 3, 2, 2. 3, 4, 8. Don 29, 50. bre 3, 10, 20. op 20, 36. Jo 4, 3. 5, 3. s 294 passim. ep 186, 8. 194, 7. 194, 10. Jul passim. re 2, 18, 1. ep 265, 3. De conubio v. Fau 19, 29. conj 23, 29. vg 19, 19. 21, 21. vid 8, 11. 12, 15. 13, 16. Hept 4, 59. Jul im 5, 23*. ep 262, 8.

salus (saluber, sanare etc.). ord 2, 9, 26. mor 1, 2, 3. 1, 7, 11. 1, 25, 47. qua 7, 12. rel 3, 3. 24, 45. cred 14, 32. 17, 35. ep 22, 1. q 68, 1. 81, 1. men 21, 43. s 351, 2. cf 6, 4, 6. 7, 7, 11. 8, 4, 9. Fau 13, 6. 16, 13. ep 54, 1. 54, 3. ba 3, 12, 17. 7, 20, 39. ep 82, 2. Cre 2, 31, 39. pec 2, 36, 59. ep 118, 5. 138, 2. 149, 1. Ps 8, 5. Jul 2, 10, 37. s 324. do 4, 3, 4. corr 1, 1. Jud 1, 2. s 51, 3. v. etiam lux (lumen, nox etc.): Ac 3, 7, 14. 3, 19, 42. ord 2, 5, 16. mor 1, 2, 3. 1, 7, 11. Ad 17, 5. q Ev 1, 38. cf 13, 23, 33. 13, 34, 49. Fau 7, 9. 22, 96. 32, 19. Ev 1, 8, 13. 2, 12, 28. 4, 10, 20. pec 3, 4, 8. ep 137, 4. 147, 17. Ps 67, 23. 103, 1, 10. Ar 4, 4. leg 2, 2, 3. Pel 3, 9, 25. ci 11, 3. 18, 43. 19, 1, 1. Max co 15, 18*. Jud 8, 11.

veritas: v. Va et b. A primo opere usque ad novissimum auctor noster omnes questiones sub specie veritatis est contemplatus. Id circo et auctoritatem passim huic veritati, subditam esse quis est qui miretur? Philosophia enim a principio Augustino erat illa verissima alterius mundi (Ac 3, 19, 42), quo non pervenimus nisi adducti auctoritate.

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